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RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

SEPTEMBER-OCTOBER, 1947



Emotions in Religious Education; A Symposium

Sources of Value for Modern Man

Basic Philosophy Underlying the University
Christian Mission

Emerging Needs and Interests of Young Adults

After Thirty Years

Minority Groups in the United Nations

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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Entered as second-class matter February 28, 1942, at the post office at Mendota, Illinois, under the Act of March 3, 1879.

Vacation Thoughts and Today

Americans took a vacation this summer. It is reported that we hit an all time vacation record. Resorts, national parks, and other vacation places established attendance records.

We congratulate ourselves upon our relaxing and recreational opportunities and experiences. We as a people may like our respective jobs but we also like to get away from these same jobs. The alternation of work and vacation seems to have become an integral part of our culture.

This fall most of us returned to our same job, same routines, and perhaps same thoughts and same motivations. The foreground of our living has changed but little. Vacation afforded a release of tensions in our on-going experiences.

Tho we ourselves and our immediate environments have changed but slightly, the background—the larger setting in which we live—has changed more markedly and more clearly.

The international scene has become more sharply focused. One world is still a definite item in our faith, but there is a jarring realism in the tensions which exist between the two major powers. We may not like the present course of events, but international lines have been more manifestly drawn.

In our own national scene observable shifts have occurred. The price spiral has continued to mount. Group pressures are obvious. Political issues are more definitely expressed.

The international and national issues which formed a background for our vacations are pushing into the foreground.

When a shift takes place in the background the foreground stands in need of readjustment. This readjustment requires after vacation thoughts.

Let us look at our own Religious Education Association. The changing background relates itself to the foreground of the Association in at least two ways: (1) As individual members, each has new adjustments and changes to make. Religious educators have opportunities and responsibilities to show the texture of religious living in these days. (2) As an Association adjustments will need to be made. Three may well be mentioned: (a) The Central Planning Committee set up a four-fold emphasis for the Association for last year and this. (See *Religious Education*, Vol. XLI, No. 4, July-August 1946). These emphases are being pushed. Much commendable work has been done. Local and regional groups have been asked to build programs around these. Extensive and intensive work is needed in these areas. (b) Several letters have been received asking for a meeting of public school leaders and religious educators to consider more fully the topic of "The Relation of Religion to Public Education." (See *Religious Education*, Vol. XLII, No. 3, May-June, 1947). (c) The Editorial Committee is still hoping to increase the number of issues of the Journal each year. More issues would enable the Journal to express more adequately current thought and experience in the field of religious education.

There are other adjustments which the Association is being called upon to make. Reactions to these three and to others will be appreciated by the Executive Committee and other committees.

As was stated above a record for vacationing was established this year. The question which remains is whether a similar record will be established for work. The alternation of work and vacation is valid to the degree to which the two are wisely integrated.

We hope you have had an enjoyable vacation. You are now invited to work in the Religious Education Association.

Leonard A. Stidley

EMOTIONS IN RELIGIOUS EDUCATION

A Symposium

Sound education has always included the development of wholesome emotional responses. But such a statement is more readily made than put into practice. Any one who has insight into the emotional behavior of man may be a helpful teacher. Anyone who can present insights into the nature, the control, and the education of the emotional life of man performs a needed service. Professor Frank McKibben stimulated the Editorial Committee to a consideration of the topic of this symposium and then procured most of the articles. Thanks to him and to the writers for their cooperation.

The Editorial Committee

I

THE ROLE OF EMOTION IN THE

Solution of Personal Problems

CARROLL A. WISE

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Emotion is primary in the solution of personal problems. Life adjustment is basically an internal rather than an external matter, and the problems encountered are primarily emotional and spiritual at their core. It is here that any real or permanent change must take place.

Take for example, a common situation, a conflict between husband and wife. Here is a situation external to each of them. So long as it remains so it is easily handled. But it does not remain so for long. It becomes internalized through their emotional responses. The basic responses are fear, guilt or hate, or a combination of these. The wife may respond, for example, with fear. She may feel the situation as a threat. Her anxiety will be painful. It will cause her to feel weak, inadequate, unable to handle the situation. The husband, on the other hand, may re-

spond with resentment. He will then blame his wife and may express himself in a way painful to her, increasing her anxieties. He may feel guilty about his resentment, but is very likely to conceal this feeling of guilt even from himself. But he has to do something with it. One favorite form of expression is to take it out on his wife by behavior which is punishing to her.

Behind these feelings of fear, guilt or hate there are deep attitudes toward life. Each of us has certain primary needs. We need to feel secure, to feel that others are not threatening us. We need affection, the feeling that others care for us because of who we are, not what we are or what we do. We need to feel that we belong, that we are accepted by our group. We need to feel that we are free to direct our own life. We have other such needs,

fully as insistent as the need for food.

By the time we have reached adulthood, our experiences have done something to these needs and their satisfaction. They may have been satisfied to a healthy degree without undue conflict, they may have been oversatisfied, or they may have been denied. If the former, we are indeed fortunate. If one of the latter, then we have responded with feelings of anxiety or resentment or guilt. These basic feelings in turn have become problems for our ego, for they are very painful and even intolerable. So we have had to set up some psychological defense against them. Any textbook on personality will outline the many defenses which are possible.

The wife who responds to the marriage situation with anxiety will do so because she feels frustrated. Likewise the husband. Each has built up certain emotional expectations from life. Something has happened to their primary needs. Perhaps the wife's need for security has been intensified by a dominating father who constantly threatened her. Perhaps the husband's need for affection has been over developed by a doting mother. Here is a perfect basis for marital conflict, each partner requiring more than the other can give, each frustrating the other, each feeling anxious, resentful, guilty but not knowing exactly why. It is futile to try to deal with the many external forms in which such conflicts may find expression. Sex, money, children, in-laws, food, the care of the house, or many other aspects of life can be chosen as the point of issue. But the real problem is in the emotional life of the two people involved, and the solution will come only as the emotional conflicts are resolved.

The resolution of emotional conflict becomes increasingly difficult as the feelings become intensified and prolonged through experience. The wife in this case may try numerous expedients to solve her problem. As these fail, her anxiety will increase. As it increases, she will be under a greater urgency to "do

something" to relieve her situation. The inner pressure is likely to warp her judgment and lead her to do many things which only intensify the problem, or it may lead her to some charlatan for an easy answer. Few people are capable of enduring deep psychic pain. The human mind is capable of easing this pain by the repression of part or all of the painful experience or feeling below consciousness. Such repressed feeling is not dead. It becomes the basis of attitudes and behavior designed to maintain the repression, but which often mark the individual as "mal-adjusted."

Emotional attitudes and feelings thus become structuralized in a way of life, the aim of which is to find the satisfaction of inner needs, to work out emotional tensions created by frustration and to keep psychic pain at least to a minimum. In the working out of these aims conflict may be created. A child may both love and hate its mother, it may depend on her for security and yet be unable to accept the requirements which she lays down for its life. It may work out this conflict in a way which is puzzling both to itself and to its parents, and which can be understood only as the expression and structuralization of feelings of which it is either unaware or too weak to handle more constructively. The specific manner in which emotional conflict is structuralized depends on the nature of the conflict, its intensity and duration, and also on the relative strength of the ego.

The above facts explain why some individuals are always creating problems for themselves. Their emotional conflicts have become structuralized in a way of life which is basically unwholesome, and which leads them to repeat behavior which creates more conflict.

There are two possible approaches to the solution of such difficulties. One is to deal with them on the level of life structure. This means attempting to correct behavior, to change ideas, to concentrate attention to the readjustment of ex-

ternal conditions. This has been largely the traditional approach of the religious worker whose point of view was moralistic. Thus people have been advised to give up "bad" behavior and follow "good" or approved lines of conduct. Their problems have been analyzed intellectually and an intellectual solution offered. These may be logical enough but ineffective because the essential problem is emotional. At other times people have been advised to fight against their own feelings. Thus comes the phrase "mastering fear." Mastering fear usually means repressing it so that we are not aware of it. The counselor frequently finds people who have mastered some feeling in terms of repression, only to find another problem emerging.

No one will deny that there are situations in which this approach "works." Some individuals have sufficient ego strength to make and maintain external adjustment on this basis. Others are sufficiently dependent on external authority to follow what they are told. With some persons, this is the best that can be expected. However, the superficial and external nature of this approach needs to be recognized. It deals with external life structure rather than the feelings out of which that structure grows.

The second approach is to consider the role of emotion in the creation of the maladjustment, to see the maladjustment as a structuralization of feelings and attitudes which are deeply painful if allowed to be conscious. This approach adopts aims and techniques which concentrates attention on the emotions. It attempts to change the structure of life by first changing the underlying feelings. It encourages the expression of the feelings of the person until basic patterns emerge, negative feeling is released and the expression of positive, constructive feelings are achieved. The individual is thus able to live more on the basis of primary action in the satisfaction of needs than of emotional reaction. Growth toward emotional maturity

and stability takes place. The potentialities which Jesus had in mind when he said, "The kingdom of God is within you," find expression. The person finds peace within, and he is able to make peace with his world.

The fundamental aim is that of changing life structure by altering the patterns of emotional response. Not all structure, however, is reversible and not all emotional patterns are subject to change. One person may conceal his fears and resentments behind delusions of persecution which are so fixed and strong that all attempts to change are rebuffed. Another person may have structuralized his conflicts in physical reactions which in turn have so altered the physical structure or functioning of an organ that it cannot be returned to its normal state. Another person may have structuralized his conflicts in a peculiar kind of religious ideas and practices that are conceived to be of divine origin. Change would be sin against God; therefore, the person feels justified in his life structure even though it leads to constant personal difficulty. These difficulties may be rationalized as due to the sins of others, an idea which again offers escape from the need of inner change. Physicians have recognized that some physical conditions are inoperable. The religious worker must recognize the same principle in his field. In such situations he can only work for such easing of external situations as may be possible, but not expect a radical change. The fundamental need of every person to defend his own life structure needs to be kept in mind. Under certain psychological conditions it is impossible for a person to enter into the religious experience of repentance.

In those persons who are aware of a need for a different solution of their life problem and in whom change is possible, certain principles are a necessary minimum condition for accomplishing this end. The attention of the worker and of the individual must be focused on the feeling, not on the external maladjustment.

This does not mean that the external situation is completely ignored. There are times when it must be seriously considered and dealt with. The question here becomes a matter of emphasis, but permanent results will not be achieved if the individual is allowed to feel that handling external conditions alone is sufficient. Feelings and attitudes must have the primary consideration.

A second principle is that each person must be dealt with as an individual unique in himself. His specific needs, feelings and patterns of reaction must be considered. It is harmful to classify him, and then treat him as one in a general class. This will cramp the style of the religious worker who has a standard answer for every form of maladjustment.

A third principle defines the specific nature of the kind of help that is most effective. This aims at certain goals in regard to the feeling life of the person. These goals include the recognition and clarification of the underlying feelings that have been more or less repressed, the working out or through these feelings so that there is release from them, the gaining of insight and understanding in regard to their origin and their function in determining the maladjustment, and finally in the gaining of freedom for the expression of positive feelings and potentialities. There are technical problems in the achievement of each of these goals. In some situations they cannot be achieved, in others such as severe neurosis they can be achieved only through psychoanalysis conducted by an adequately trained analyst, in others of a less severe nature through pastoral counseling.

Emotion plays a conflicting role in the achievement of these goals. To the extent that the individual is suffering emotionally it provides a necessary motivation to accept help. On the other hand, the very process of accepting help is painful, and emotional resistance will be developed. The person may thus want to talk and to find help, but on the other hand find it

very difficult or even impossible. He may be struggling to get rid of guilt, but find it very difficult to discuss the sources of his guilt. At every point attention must be given to conflicting feelings which are pulling the person two directions at the same time. The external condition cannot be permanently corrected until the conflicting feelings are resolved and a measure of integration is achieved within the person.

Still another principle is that such help can be given only in a relationship that gives complete freedom to the person to be himself without fear of disapproval or pressure from the worker, that gives freedom to gain insight and arrive at a solution which is his own rather than that of the worker, that gives the confidence and security which is so deeply needed to face and handle painful feelings. The relationship between the person and the worker is of primary importance.

Many technical problems are involved in this relationship. However, emotion plays the primary role. The person must feel secure with the worker. He must feel the faith, courage and affection of the worker. It is through these feelings that much of the resistance mentioned above is overcome. We are hurt through our emotional relationship with others; we are also cured through our emotional relationship with others.

Giving a person freedom to be himself means in part allowing him to express himself in his own way. Emotion again plays a role here. It is not the logical approach that leads to insight. Insight is gained as a person is allowed to work into his situation according to his emotional associations. The procedure is often very illogical, but the depths of personality are reached by feeling, not by logic.

Little has been said of specific techniques. In general there are two kinds, the individual and the group. Personal counseling is necessary for the solution of many conflicts. The person needs the

strength which comes from the security of the counseling relationship, and they need another person against whom they can objectify their feelings. But we should also recognize the effectiveness of the group approaches. Worship, both public and private, is one of man's most powerful techniques for handling his emotional life. The issue here is whether worship is used to reinforce a personality structure which needs to be changed, or whether it gets into the deeper levels of personality, becomes a means of expression of negative feeling, a source of release of positive feelings. It may be either, depending on what the person determines within himself. While it should be recognized that a neurotic will pervert the worship service for his own personal ends, it should be also recognized that many people attend public worship in the hope of receiving help which is not there because of faulty attitudes on the part of the minister. There are issues here which cannot be handled by liturgical procedures alone.

What has been said about worship may be applied also to preaching, religious education, church administration and other techniques of the minister. Attention needs to be given to what is happening to the emotional life of the people involved, whether these results are healthy or un-

healthy, whether inner growth is taking place, and how more effective work can be done. The clergyman and religious educator need to be deeply oriented to the emotional life of the people in their programs.

In this over-simplified account we have tried to indicate that emotion plays the central role in the creation and solution of personal maladjustments. The only real and permanent solution comes through a resolution of the emotional conflict or a working out of the feelings involved. This is accompanied with emotional insight and growth. In the process of finding a solution emotion plays a number of specific roles. Suffering leads people to seek help and find a solution, but it also leads to defensiveness and resistance against seeking and accepting help. The relationship with another person through which help comes is essentially emotional, largely on the positive side through a feeling of security and affection, but sometimes on the negative side, with a feeling of fear or resentment. The process of giving help is one of permitting the full and free expression and release of negative, painful feelings, the gaining of insight, and the spontaneous expression of positive feelings in new patterns of behavior which result in a solution of external problems.

II

EMOTIONAL FACTORS IN Motivation

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Crisis in Motivation

Motivation is the crucial problem of our time. We know better than we act. The rising tide of crime and juvenile delinquency is not a failure of knowledge but of desire. The increase of divorce and broken homes is not for lack of vows solemnly taken. The fantastic claims of many advertisers is not ignorance of the truth. Those who deny equality to the Negro can read that "all men are created free and equal." Those who perpetrate the wholesale slaughter of innocent women and children in modern obliteration warfare have also been taught "Thou shalt not kill." In the atomic age it is self-evident that scientific invention without moral control is a suicidal tendency.

The crisis in motivation affects everyone. What moves people to act as they do? Why is one person honest, another dishonest? Why do we love and hate so passionately? Why do we know the good and choose the evil? How can we want to become our best? Webster defines *motive* as "that which incites to action." Dynamic psychology contends that all life is oriented to goals. Behavior is goal-seeking (telic) and purposive (hormic). Conscious experience is intentional and aims to reach self-chosen goals. From this viewpoint are goal-tensions, and emotion is "the qualitative experience of tension toward goals."¹

Emotional factors are therefore present in all motivation. We disagree with Young who limits emotion to acute disturbances that disorganize behavior and retard the learning process.² Emotions are often integrative and sustaining. Violent emotions are upsetting, as in fear or rage, but gentle emotions like joy and firm emotions like courage are supportive. To evoke tension a goal must be wanted as a value or rejected as a disvalue. Emotion is calm or acute awareness of goal tensions in the degree to which significant values are at stake.

Religious Emotions

What are religious emotions? Dynamic responses to a Sustainer of Values believed to have creative answers to human needs, or to any value associated by memory or hope with our destiny. The Sustainer may be viewed as natural or supernatural, any entity upon which we feel dependent for whatever we may desire. Where there is earnest response to a Sustainer or to a value considered important to our welfare or happiness, there is emotional awareness of tensions toward that value-goal.

What are the psychological causes of religious emotions? (1) A need for values that may be lost; (2) Search for means of gaining such values; (3) Enjoyment of and gratitude for shared values; (4) Renewal of devotion and rebirth of desire for

1. P. E. Johnson, *Psychology of Religion* (New York: Abingdon-Cokesbury Press, 1945), p. 50.

2. P. T. Young, *Emotion in Man and Animal* (New York: John Wiley & Sons, 1943), p. 51.

growth. These motives progress in cycles of wanting, seeking, finding, growing over and over again. And in the process of these goal-tensions religious emotions arise. The range of possible emotions in the religious quest may be seen in the following outline.

Progressive Table of Religious Emotions

I. Need and Distress

1. Dread, Fear, Inferiority
2. Guilt, Anxiety, Remorse
3. Anguish, Separation, Despair

II. Religious Search

4. Mystery, Awe, Wonder
5. Reverence, Adoration, Worship
6. Desire, Hope, Expectation

III. Blessed Response

7. Penitence, Forgiveness, Reconciliation
8. Peace, Unity, Patience
9. Joy, Elation, Ecstasy

IV. Expansive Growth

10. Faith, Relaxation, Security
11. Love, Loyalty, Devotion
12. Compassion, Vicarious Suffering

It is not insisted that every person goes through the entire gamut of these emotions, or exactly in this order. But the religious quest may typically follow such a progression of need, search, response and growth. And such emotions are not unusual but rather typical of religious experience. What we do suggest is that emotions are prime movers in human behavior. Not that emotions stand apart like Archimedes with his lever to move the world. Emotional responses are mingled with the whole cognitive-conative stream of life. Knowing-wanting are not separate entities, but one goal-seeking quest of insight and desire. The motive power of emotions is a response to some value that appears worth getting excited about. If religion is "the search for a value underlying all things"³ it may become the most desired, emotionally urgent of all goals. If there is no such reli-

gious search, other goals will evoke emotional responses in proportion to the importance they seem to hold as values.

Motivating Sentiments

In "A Clinical Study of Sentiments"⁴ Murray and Morgan investigate the religious sentiments of eleven Harvard College students. They define a sentiment as a disposition in a personality to respond with a positive or negative affect (feeling) to a specified entity (value). More than half of the students were avowed agnostics, and could scarcely be given a score on the supernatural criteria of sentiments in favor of (a) belief in God, (b) moral authority of the Bible, (c) the church as a beneficent social institution. Naturalistic criteria were also used as sentiments pro (a) self-regeneration and growth of character, (b) ideal interpersonal relations, (c) an ideal group, (d) ideal behavior, (e) capacity for dedication, loyalty, steadfastness, (f) perspective, (g) potential worth of human beings, etc.

Ranked by such criteria the top man wants to believe in order to follow his father in the ministry; the third has a secluded pool of religious orthodoxy in an area of scientific materialism; the fourth and sixth are doubtfully agnostic; the fifth thinks of religion as "vague, unimportant, uncertain;" five others are not disturbed by their lack of religious faith. Only the second rests secure in the tradition of his fathers. In 73% of the group there has been a marked fall of religious belief in the last two generations. The influence of parents is indicated by the 91% agreement with parental beliefs. Yet none of the students showed any inclination to be more religious than their parents.

The most religious student is given the name Finch. He desired to enter the ministry yet he was not sure he believed in God. William James offered him a solution in "The Will to Believe." In giving reasons for choosing the ministry he spoke of social interest in helping people, and the

3. G. W. Allport, *Personality* (New York: Henry Holt and Company, 1937), pp. 226. "A deeply moving religious experience is not readily forgotten, but is likely to remain as a focus of thought and desire."

4. H. A. Murray and C. D. Morgan, "A Clinical Study of Sentiments", *Genetic Psychology Monographs*, Vol. 32 (1945), pp. 3-311.

freedom of being his own boss rather than a desire to dedicate himself to God. Determinants of his religious sentiments are (1) admiration for his father, (2) the security of his conservative middle class church, (3) religious ideas as a "substitute for friendship," (4) a conscience firmly rooted in the precepts of the church.

The student ranking second in religious sentiments is given the name Nack. He finds in religion an aspiring ideal, a cohesive social and moral force. "It gives men something to look for. . . something to keep them together. . . to keep them morally good." Without the influence of the churches democracy would become too corrupt to endure. As a scientist he is willing to accept determinism in the physical world, but not in the realm of mind. He is tolerant of all religions, and secure in a faith that rests beneath controversy. His sentiments are stable, and his religion operates in his daily life as he aims to apply Christian principles in practical ways. He says his parents have been "a tremendous factor in religion," and his teachers took pains to apply religious lessons to games and life situations. "My gang had a very strict code of ethics." His most intimate associates upheld and demonstrated religious values.

Conscientious Objectors

Another clinical study of motivation is a recent investigation of the *Emotional Factors Affecting the Pacifist*.⁵ In World War II the religious convictions of several thousand conscientious objectors met a severe test. To them war is the supreme evil of our world, destroying the most sacred values of a hard won civilization. War that promises to save us from enemies becomes the arch enemy of all. The tensions between the values of war and peace, are multiplied by the stress of majority public opinion against the few who dare to be different and stand in the stern face of social disapproval. What motives led conscientious objectors to the pacifist decision,

and what emotional factors supported them in their unyielding convictions?

Four standardized psychological tests were given to fifty men in three Civilian Public Service units: one in a mental hospital, one an experimental group in a general hospital, and the third a fire-fighting unit. The four tests given were (1) Bernreuter, *The Personality Inventory*, (2) Bell, *The Adjustment Inventory*, (3) Darley-McNamara, *Minnesota Personality Scale*, and (4) Allport-Vernon, *A Scale of Values*. The scores indicated (a) social and religious idealism; (b) economic radicalism; (c) approximately "normal" average scores throughout the four tests; (d) a wide spread of individual scores (ranging from one to ninety-nine percentile on emotional stability) indicating that pacifism cannot be accounted for on the basis of a few personality deviations.

Intensive studies were made of six men in CPS units. In addition to the psychological testing thirty interviews were held, each one hour in length. The conversations were written from notes as nearly verbatim as possible. The method followed was predominantly non-directive, inviting free expression of feelings in a permissive relationship. Observation of attitudes, unconscious revelations, preferences and values were made by intuitive insight and inference. The interpretations took account of all the facts discovered as to life history of the individual and the goals which he valued.

As to *family constellation*, it was noted that two of the six men came from broken homes. Sibling rivalry appeared in one case, identification with the mother in another, ambivalent attitudes toward the father in three cases. *Moral concern*, a lively sense of right and wrong, a clear view of ends and means was shown by all of the men. *Personality deviations* were fairly typical of our population at large. *Religious idealism* as indicated by the tests was the most pronounced single factor in these persons. All had normal religious experiences in childhood, and while varying in their be-

5. Ray R. Kelley, *Emotional Factors Affecting the Pacifist*, Unpublished Ph.D. Dissertation, Boston University Graduate School, 1946.

liefs and practices were openly religious in attitudes.

The leading emotional factors for the six men studied were found to be as follows: Case A — loyalty to religious ideals, feelings of inferiority, and feelings of separation; Case B — guilt feelings, sensitivity and identification with the needy, feelings of indignation, and patience; Case C — feelings of inferiority and the lure of superiority; Case D — aesthetic sensitivity and religious loyalty; Case E — feelings of insecurity, anxiety, dependence and ethical concern; Case F — the lure of the ideal, love, loyalty, compassion, courage, and faith.

The general conclusions of the study are threefold. (1) No single factor could account for the conscientious objection of these men. They present the usual individual differences which may be expected in young American manhood. (2) It was found that emotional factors do account for conscientious objection to war in these men. Social pressures, ideologies, etc., were influential only as they were weighted by emotions related to value goals. (3) The emotions which were important enough to account for the pacifism of these men may be divided into negative and positive affects. The negative emotions were (a) feelings of inferiority, (b) guilt feelings and anxiety, (c) feelings of insecurity, (d) fear to condemn, (e) dependence, and (f) indignation. The positive emotions were (a) loyalty to religious ideals, (b) sensitivity, ethical and aesthetic, (c) compassion, (d) love, (e) feelings of separation resulting in objectivity. These emotions pointing toward moral and religious values affected these young men in making their pacifist decision.

Group Dynamics

Studies in group dynamics also reveal emotional factors in motivation. Hadley Cantril in *The Psychology of Social Movements*⁶ analyzes motivation in a number of

social groups, including the kingdom of Father Divine. Those who come to live in his "kingdom of heaven" contribute their property, insurance, savings and extra clothing. In return they receive the benefits of food, shelter and membership in the community. A "positive attitude" toward Father Divine is inculcated to concentrate energy upon positiveness, success, prosperity and harmony; constantly thinking of and thanking the Father. The members are forbidden to read papers, magazines or books except as published by Father Divine, or to hear radios or see movies that will be a possible source of "negative attitudes." A complete break is made with the outside world, all dates appear ADFD. The follower is "reborn" when he enters the kingdom and his age is reckoned from that date. He gives up his former name and identity and receives a new kingdom name. Questions of race, vocation, status in the world disappear, as he receives a new status where "all God's children are equal." Parents who join are separated as man and wife; they generally leave their children behind in the outer world. Worldly habits are taboo, as smoking and drinking and cohabitation. Ailments are forgotten, and all signs of bodily affliction, as glasses, trusses, or crutches are discarded. Common meals, rhythmic songs accompanied by swaying and clapping, testimonials, prayers, confessions, and thankful ejaculations unify the group.

The motives drawing together followers of Father Divine are strongly emotional.

(1) The positive attitudes encouraged are based upon suggestion. The critical intelligence is not invited, but lulled to rest. Faith answers all questions and leaves no room for doubt. Members are shielded from controversies within and contradictions beyond the group. All followers are dependent upon the leader. (2) Sentiments are polarized around a concrete symbol who is the hope of all, the provider of material comfort, social unity, and joyous peace. All thoughts are focused on the Father, who appears at the head of the

6. Hadley Cantril, *The Psychology of Social Movements* (New York: John Wiley and Sons' Inc., 1941), especially Chapter 5.

banquet table, receives their praises, extends his bounty, speaks persuasively, and claims divine authority. Separate egos are fused into a larger, satisfying identity of many who become one. "Father, I love you, trust you, need you. . . . Father I do," they sing, and "We believe every word you say," they shout. (3) Personal needs are met, and voices of gratitude arise in a chorus of "I thank you, Father." Those who join are chiefly the dispossessed who have little to lose and everything to gain. They escape intolerable hardships in the world as they come to a heaven of food, shelter, peace and security. (4) Others who give up material goods, find new meaning in life. Confusion and hopelessness are changed into simple faith and delight in the new panacea. (5) For most of the followers status is raised by the prestige of "divine" favor, the program of social reform, the reinforcement of large numbers and the impression of universality. The values affirmed by the in-group seem to outweigh the unwelcome facts of the outer world. Conflicts are vacated, tensions reduced, and the new life comes to elemental peace.

Conclusions

1. Motivation is the crucial problem of our time. To be effective religious education will need to empower true ideals with moving energies. To be doers as well as hearers of the word, we must translate abstract words into specific concrete action.

2. Dynamic psychology finds all behavior drawn toward or away from specific goals by emotional responses of value or disvalue. Religious emotions are dynamic responses to a Sustainer of values believed to have creative answers to human needs or to any value associated by memory or hope with our destiny.

3. Psychological causes of religious emotions follow a progression of wanting, seeking, finding and growing in values. The distinctive religious note is co-operation with a sustaining reality believed to respond in creative ways.

4. Emotional responses arise in the values and uncertainties of interpersonal

relations. The family constellation is very significant as shown in clinical studies of young men. Admiration for the father and the dominant influence of parents appear in the Harvard study. None of the students are more religious than their parents and 91% agree closely with their fathers' sentiments, 73% with both parents. With the religious objectors to war family tensions include broken homes, sibling rivalry, ambivalent attitudes toward the father, and identification with the mother. Religious values may be a compensation for social dissatisfactions.

5. Group dynamics are very productive of emotional energies. Followers of Father Divine are ready to give up property, position and family in the secular world for the joys of membership in the "heavenly" society. The dynamics of the in-group include "new birth," higher status, positive emotional attitudes of peace and security, responsive sentiments toward a concrete provider, melting together of separate egos in unity and identification. Family symbols predominate (Father and children) yet the family pattern is expanded to all who join the group so each one holds a favored and beloved position. This larger family feeling is one of the strongest appeals of religious fellowship.

6. Emotional factors are decisive in the three studies of religious attitudes noted above. The Harvard students feel the conflicts of religious with scientific culture, and show a tendency to favor the scientific values. The conscientious objectors are set contramotive to war and its disvalues but promotive to peace and its values. The followers of Father Divine are contramotive to the world and its evils, but promotive to the "heaven" with its values.

7. Idealists who desire better persons in a better society will have to experiment more adequately with the dynamics of interpersonal and group relationships. Religious growth, education, leadership, participation and social action require the evoking and releasing of emotional energies.

III

THE ROLE OF

Emotion In Religious Education

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To one whose memory takes him back to the days of perfervid evangelism in the Sunday School, with its emphasis upon the emotional appeal to those under instruction, especially the emotion of fear, there is much in the modern religious educational emphasis for which to be grateful. Still not uncommon in fundamentalist and revivalistic sects, the average well conducted religious educational program has happily gotten away from the emotional orgies that were formerly indulged rather freely. The writer recalls a children's meeting he attended many years ago in which an illustrated talk on Hell was given to a group of pre-adolescents which nearly made their hair stand on end, and led to the "conversion" of practically every one present. He was himself on more than one occasion subjected to the strongest sort of emotional appeals during his Sunday School experience as a child and youth.

He is profoundly grateful that his own children were privileged to grow up in a religious educational set up which never resorted to such practices. And yet there are times when he visits a so-called modern Sunday School, watches what goes on, observes the reaction of the children and young people to the worship services and the class instruction, and goes out with a feeling that with all the correctness and orderliness of it, there is something vital lacking. The students have been well instructed, they have been interested, entertained, and have undoubtedly been well occupied — much better in Sunday School than they would have been anywhere else

— but they have not been moved deeply or perhaps at all by their experience. It has left them cold. It has therefore failed in one very important part of the religious educational process.

For religion it should be observed ought to involve the whole personality if it is to be really meaningful. It cannot neglect one of the major aspects of human nature and pretend to have discharged its function.

Without holding that the analysis is complete, it may nevertheless be asserted that man psychologically is a creature of intellect, of feeling, and of will. He knows, he feels, he wills. And the religious educational process must, if it is to be effective, concern itself with all three elements. Certainly it cannot properly omit to provide intellectual content. It is greatly to the credit of religious education of both the older and more modern schools that it has insisted that there is a body of religious knowledge to be passed on from one generation to another. The older school was content to limit itself almost wholly to biblical matter and to see to it that the mind of the pupil was furnished, largely through memory work, with substantial portions of biblical lore, with some attempt at explanation of its meaning and its implications for living. The newer school reached out to materials outside the Bible, sometimes ignoring the wealth of material there provided, and sought to fit it into the total intellectual world of the pupil, thus giving it a reasonableness which it was hoped

would commend it to him, stressing of course its implications for practical living.

The former approach thought of Biblical knowledge more as an end in itself than the latter for whom it was rather instrumental in achieving ends deemed desirable. It is a mistaken notion that modern religious education sometimes entertains, that the old school did not regard it also as instrumental. They did, though doubtless in a much lesser degree. It was good to know the Bible for its own sake, it is true, but they labored under the belief perhaps unconsciously held that if one knew the Bible it would inevitably have some beneficial results in human conduct and human destiny.

But to both the older and newer schools mere knowledge was not the goal. There was always in both, though in unequal degree, an emphasis upon the volitional element. Man must choose, he must make decisions, he must commit himself to a course of being or of action as a result of the educational process. The two schools differed not a little as to what they expected. The traditional school was inclined to stress the making of a declaration of faith, joining the church, the observance of the conventional requirements of the particular denomination involved, not to dance, or drink, or gamble, or swear, or play baseball on Sunday or violate the other taboos of the group, and in general conformity with the accepted ethical norms of the community. The newer school was usually inclined to extend the moral requirement further into the realm of social relationships and be concerned about applying the gospel to industrial, racial, and international relationships; to insist more upon the "inner" aspects of conduct and a more critical squaring of knowledge with action and being. In short, both older and newer schools placed emphasis upon the volitional aspects of religious experience. Their problem was how to get the individual or group "to will what thou dost will." Couched in theological

language the problem of religious education was to get the individual pupil to know and to will to do the will of God.

How can this be effected? Does one always act on what he knows? Some ancient and modern teachers have thought that this was so. "To know the good is to do it," they said. But everyone who looks into his own experience knows all too well that this is not true. Who can recall without humiliation the occasions on which he knew exactly what he should do or not do, and yet did precisely the opposite, and afterward repented bitterly of his folly. To know is not to do. Intellectual conviction is not enough, though no one ought to minimize the importance of knowing. To do so is a costly mistake. What then must be added? The answer is, I am persuaded, emotion. It is not enough to know. We must also feel. Much more often we act as we feel, which is to say we will as we feel, rather than on the basis of what we know. And what one wills on the basis of knowledge needs the reinforcement of feeling to make it effective. Was not that the case with Paul who declared, "The good I would I do not and the evil I would not, that I do." He needed more than determination. He needed the added strength that came from a personal relationship with Christ. It was the love of Christ that constrained him. Here in a great emotion, perhaps the greatest of all, he found the dynamic that enabled him to do what he had been unable to do by a sheer act of will. In this Paul was simply true to general human experience.

I recall hearing one day a most convincing discussion of the issue of war and peace by a very great intellectual leader. When his hour long discussion was ended his audience, if the rest shared my own conviction, was completely agreed with him as to the evil of war and the desirability of peace. Indeed they found his logic faultless. None could gainsay the truth of what he had uttered. It was a masterful analysis of the prob-

lem. Many shook hands with him and told him so afterward. But intellectually convinced, the audience was left completely cold by the whole performance. They might all have gone away and told each other what a grand and convincing speech they had heard, but nothing more would have happened. However, the chairman of the meeting sensed all this and saw that something more was needed. In five minutes' time, and largely on the basis of what the speaker himself had said, that chairman succeeded in investing the whole thing with a sense of deep personal significance. One not only knew the facts, but he felt deeply that something had to be done about it. He could no longer regard it merely with a dispassionate academic interest. It called for commitment, passionate giving of oneself in an attempt to do something about it.

Emotion, feeling, is the great driving force of human life. Religion that has not touched a man's emotions has not reached very deeply into human life.

Certainly all the ad writers and the radio announcers are conscious of the role of emotion in securing desirable action. They do not rely on knowledge. They do not sell, usually, by presenting a reasoned argument designed to convince the buyer of the superiority of the article they are advertising. A careful study of the appeals of the advertisers reveals rather that they rely on arousing some feeling in the prospective buyer, of fear — fear of disease, of loss of one's job, of one's social position, of one's figure, his hair, his sight, his property, etc., etc.; of inferiority; of insecurity; of self-love; of pride; of envy; of the desire to excel; of a love of power, or influence; of duty; of dislike; and sometimes even of hatred. How many articles from toothpaste to tobacco, to liquor, refrigerators, automobiles and even yachts, are advertised by some form of sex appeal! They know that while an occasional individual buyer will be moved only by a careful

factual demonstration of the value of an article the average man or woman buys on an emotional basis.

War makers know this. They know they can never sell the people a war on the basis of strict fact. They must make people *afraid* or appeal to love of country, the love of justice, of democracy, of home, of children. The story is too familiar and too recent to need retelling here. Wars are entered only by a people who have been emotionally conditioned — and Governments always seek the aid of religion and education in investing the cause with elements designed to arouse man's most passionate response. It is no secret that facts are often distorted or sacrificed to secure the desired result.

Emotion enters into almost every aspect of life, into sports — witness a football or baseball game — into entertainment, into politics — witness a national convention. It would be strange if it did not also enter deeply into religion.

Modern religious education has rightly feared emotionalism. It has I believe confused emotionalism with emotion, and in ridding itself of emotionalism has overlooked the tremendous power of emotion.

Of course emotion expresses itself in many different ways. Sometimes it works itself off in obvious, ebullient fashion. Sometimes it runs very deep but very quietly like a river between high banks over a smooth bed, and is scarcely discernible to the observer. But it must have an outlet. The tendency of many of the churches, particularly in the urban centers to look askance at any outward expression of emotion has led many people to abandon them for the churches of freer expression, the so-called emotional sects. It is noteworthy that there has been a considerable increase of these sects in recent decades, and the percentage increase of membership in a number of them has been far greater than that in the larger denominations.

The problem of religious education is as I see it to provide not only the content of knowledge that is best adapted to securing the desired results in character, but to invest it all with a depth of feeling that will assure the effective doing of whatever ought to be done, that is to deal not alone with the intellect but also with the feeling and the will of their pupils.

Emotion must not only be generated but it must also be channeled. The weakness of the so-called emotional cults lies not so much in the arousing of emotion, though this sometimes seems to be an end in itself, but in the manner in which they encourage its expression. It is a sound approach that leads them to desire to enlist the emotions of men. To be sure there is some value to the individual even in the exaggerated forms of emotionalism. It at least seems to release some of the tension he feels due to his occupation, or to bring some compensating factor into a life that is for the most part one of monotony or drudgery. But it could be better used. The same energy displayed in an outburst of tongue-speaking might start a crusade if properly directed. The driving emotion that leads one to roll on the floor might do a lot toward promoting better race relations, or to building a better community, or to advancing the world toward the ideal of peace.

Two problems then are posed for the religious educator — so to teach as to move people deeply. Then direct the emotion that has been aroused in effective channels rather than see it dissipated in ways that are wasteful and non-productive of good either for the individual or the larger group. To arouse deep feeling on the part of those under instruction, the lesson material must be well chosen, the lesson helps skillfully written by persons who know how to make the materials live and glow with interest, but of even greater importance in achieving the desired end is the teacher or leader. The

best chosen, and best written lesson can be ruined by a teacher who has himself no enthusiasm for his task. An apathetic, uninspiring teacher, who has not himself felt deeply the truth of what the lesson seeks to teach will generate no feeling in others. Conviction begets conviction, passion begets passion, commitment begets self-commitment.

But the channeling of emotion also requires skill and imagination. A first law of directing feeling is that of taking advantage of it while it runs high. Emotion tends to run down rather quickly. Unless taken advantage of at once it is likely to be dissipated and its utility greatly lessened. This does not mean that some great project must be at once completed or even begun within the hour. But it does mean that purposes need to be formed, decisions made which may take a very long time to work out fully. Lesson writers and teachers need to have in mind things to suggest that will worthily and effectively employ the feelings that have been aroused. These may be in the realm of personal living or in that of the larger world of which one is a part. Nor will one single emotional charge suffice to get done what ought to be done. There must be continued emotional reinforcement to insure the completion of worthy projects begun.

Just how all this can be accomplished can never be told in a single article. The answer to the problems must be wrought out in many a conference, in many an individual study by those who are leaders in the field. Much is already known, much has already been done. But that somewhere in the process there has been a failure to make adequate use of this most vital human element, emotion, is all the present article is trying to say. *Emotionalism*, yes, that we have largely eliminated, but we have not yet learned to make full use of emotion, the most powerful drive in human life to achieve the high ends which religious education has set for itself.

IV

THE EMOTIONS AND A Positive Morality

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Whenever the Church discovers the miracle of the uniqueness of every individual, then will there come into existence truly religious education. When the Church recognizes different rates of physical, intellectual, spiritual, and emotional growth in children and in adults, it will become emancipated from the tortures of frustration which come from expenditure of energy with little observable achievement. The process of religious education will stand out as paramount, while the materials of religious education will find their places as they fit into the expansion needs of groups and individuals engaged in the process.

We are learning that values, moral codes, information about the world, appreciation of Art, Literature, Science, and the limits to knowledge, and ability to establish constructive human relationships do not come into existence for an individual until the whole person is ready to digest and assimilate them. Verbal admonitions to a small child, for instance, about the care of a delicate watch are useless because the physical dexterity is not developed and testing-curiosity is rampant. By the same token, no well balanced organist would expect a young child to reproduce on an organ the "deep elegiac feeling" in Johann Sebastian Bach's *Prelude and Fugue in B Minor*. The interplay of the physical, intellectual, and spiritual portions of the person is understood as a requisite dimension for such a feat. Gradually we are achieving a similar perspective on a more intricate and delicate art, living harmoniously and constructively with people.

The Church stands for improvement of people, the saving of "souls," and, more

and more, the improvement of communities. These are some of the goals of religious education. Unfortunately, it is possible for the Church to stand in the way of the attainment of its own goals.

The greatest self-imposed barrier erected by the Church is the separation of persons into non-existent segments, like, "body," "soul," "intellect," "spirit." This separation makes it possible for us to fall into the error of making appeals to one or another "part" of a person, such as "will" or "spirit," while we neglect almost entirely the totality which is greater than the sum of its parts. Unless we are able to engage the total enthusiastic awareness, we face the possibility of pitting the individual against himself.

This segmentation of the individual usually leads to the classic mistakes recognized as the methods of the Church:

- 1) *Moralizing, accusing, arousing fear, scolding, setting standards* which do not represent the "wholehearted" avowal of the person imposed upon. A minister, or a hierarchy of ministers, assumes the right to expound the "Word of God." Certain books are selected and urged as authorities. Rewards and punishments are set up for the submissive and recalcitrant respectively. "Standards of excellence" are established independently of the participation of the church attendant, and a pledge of compliance is demanded.

- 2) *Exhortation.* Appeals are made to "conscience," often on a sentimental basis. This frequently arouses a sense of guilt, because there is seldom opportunity for the person to reflect, check, select, and verify. This is a form of non-reflective censorship.

Dogmatic, exclusive creeds require sentimental assent without intellectual or physical confirmation.

3) *Assertion.* This is an arbitrary labor-saving device which leaves the individual stranded in changing situations. "Honesty is the best policy," "Truth will make you free," "God is Love" are some pronouncements which must be accepted as "true" because they have been stated by an "authority." "What is Love, Honesty, Truth, God?" is asked at the risk of alienation.

These methods increase dependence upon an authoritarian source because the directives do not originate with the person directed. They are self-defeating because they are based upon the unfortunate assumption that a man's behavior can be permanently modified if only a portion of the man is engaged in the process of modification.

The secret of uniqueness, the guide to new methods, lies in the emotions, that is, the tone and quality of the inter-play between the apparent aspects of the person and his environment, both internal and external. Another way of defining emotion is, the interpretation of people, things, and situations in terms of the fulfillment of his natural drives. This is usually a conscious, or unconscious, measure of the opportunities for participation, a sense of belonging, responsibility, status, and expression. In other words, emotions are how a person feels about the situation in which he finds himself. And for every person this is different, because the things that happen to him are inevitably different from what happens to every other person. No two people were ever made exactly alike, and they have never stood on exactly the same spot simultaneously.

What a person is ready to hear, feel, sense, digest, and assimilate into behavior will depend upon the kind of psycho-biological coordination that is in process within the particular person. The emotional balance, in other words, determines the use that will be made of the environment (which includes the organism as well as

things and persons outside the organism) by a person for his achievement of skill, knowledge, and satisfaction in working and playing with others. Each person hears, or feels, the same phenomena screened through his particular "receiving set."

The amount of agreement among different individuals on their interpretation of what has happened and its meaning for individuals or the group will evolve from the emotional balance within each member of the group. Where the persons involved have attained psycho-biological harmony they will be able to view situations with wider understanding and appreciation. And their interpretations will be in terms of the wider implications of given situations for the betterment of fulfillment-opportunities for all.

This point of view presupposes a purposefulness to the processes of nature. In theological terminology, it assumes that the creatures of God have been endowed with drives towards self-perpetuation and self-fulfillment. It assumes that the fulfillment of an individual rests also in the fulfillment of other individuals. This is the "given" in the human situation. That it is possible for us to divert (not eliminate) these drives into inappropriate channels is obvious from the record. Some of our methods in the Church have contributed to this diversion. But the well balanced person is one who can work harmoniously with God's processes.

It is the function of the Church to help develop this emotional balance through a process of religious education.

Such a process should mark the end of a negative morality and the initiation of a positive morality. Our scolding methods have produced scolders, fighters, haters, fearers, and appeasers. Prohibitions, ultimatums, and censorship have brought us to the house of spiritual death. A positive morality — Freedom for, rather than freedom from — requires a positive process of education.

Emotional stability may be achieved only through self-understanding. A person must

know that he feels a certain way, and why. He must have opportunity to discover his motivation in different situations, to understand what produces his peculiar responses in particular instances. Orientation within the self, is another way of saying it. The knowledge of whether one is male or female, for instance, can be recognized as a basic requirement. But strange as it may seem, this knowledge is not always fully incorporated. Less obvious characteristics must also be part of self-knowledge; and opportunity for their discovery must be provided.

Five principles basic to a process of religious education whose goal is a positive morality are suggested:

1) *Freedom to recognize one's actual emotions and to have them accepted by others.* This is the starting place. No changes or improvements can take place unless the way a person feels is clear to himself and safely disclosed to the educator. At bed-time, for instance, a child wants to continue to play, or to be around the adults. It would be futile, or dishonest, to try to convince the child that he really wanted to go to bed. The adult acknowledges the different "want" of the child, but puts the child to bed on the basis of the child's need for sleep.

Men's fears, hates, and loves must be treated in like manner. It would be stupid to lecture on brotherly love as an answer to a situation where fear and hate are obviously in control. Only as opportunities are provided for the expression and understanding of the dominant emotions can we hope for the eventual achievement of balance and perspective. Freedom for sincerity of emotions is the *sine qua non* of emotional balance and positive morality. Moralizing in the face of immorality can result only in harmful suppression or greater immorality.

2) *Freedom to consider one's self as an equal.* Equal here does not mean identical, but rather suggests a considered recognition of "countability." Self-esteem, a sense of self-worth and self-confidence are essential

to emotional balance and creative participation.

The lack of a sense of worth in a person is frequently the cause of much that is considered "bad" in our culture. Insistence upon prerogatives, position, compliance, and submission usually stems from a sense of psycho-biological insecurity. Challenges to status of such a person strike at the core of his own doubts about his adequacy and worth.

Assurance of the educator's appreciation and acceptance of the person as a full participating member of a group is a part of a process that would help in the achievement of a positive morality.

3) *Freedom to work out solutions to individual problems.* The religious educator may help in the solution by assisting in the clarification of the questions involved. Good decisions are usually the result of good questions.

Problems are growth resources. Formulas devised by one individual for meeting his situations can seldom be completely adopted by another, because each person is unique, with different sets of responses, different feeling tones, different attitudes, and different needs. Doubt is a requirement of reflective thinking, and can mark the beginning of further study, expansion of knowledge, and new horizons of value. Solutions must be worked out in terms of the individual, or the group, and not in terms of the preferences of one who would help.

Here the difference between the present suggestions and the usual methods of the Church may be recognized. One who would encourage a positive morality seeks to extract answers from the people in the situation, rather than attempting to impose authoritarian admonitions.

4) *Freedom of communication and expression,* so that a sense of real participation is experienced and responsibility for outcomes is recognized. Too often our systems of education are "closed systems" which derive their form and content from the preferences and prejudices of the edu-

cators. The result is that the materials dealt with are frequently inappropriate for the students. An example of this at the college level is the difficulty experienced by bright, younger students with certain subject-matter in contrast to the relative ease with which many of our ex-servicemen are assimilating the same material. The three and four year age (experience) difference makes it appropriate for one and inappropriate for another.

The opportunity to participate in the development of the activities offers protection from this imposition, and insures participation in truly meaningful pursuits. Wholehearted participation is made possible with full emotional involvement more assured.

5) *Freedom to think about God as one's experience reveals.* A knowledge of God should be the comprehensive result of all that has gone into the making of the person. This means that the person's understanding of God will be constantly in a state of development as his understanding and appreciation of his world expands.

If a conception of God is super-imposed

by taking advantage of emotional need to depend upon an authoritarian interpretation, the emotional maturity of the student may be hampered. No belief is personal until it has been thoroughly incorporated into the whole person. And this is achieved through real understanding of the self in relation to the larger world. A God accepted through submission to another searching individual will hamper the discovery of a real self, and the achievement of emotional maturity.

These five principles are actually one, looked at from different angles. They simply reiterate the importance of recognizing the uniqueness of individuals, and of engaging the whole person through his emotions in a process of education for a positive morality. They say in a less concise way what was said ages ago in a book on religious education: "O that someone would ascend to the heavens and get to know it for us, and then communicate it to us, so that we may observe it! . . . No, the matter is very near you, in your mouth and in your mind, for you to observe." (Deuteronomy 30: 12-14)

V

EMOTION IN THE Religious Development OF CHILDREN¹

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To Be Exploited or Educated?

The emphasis on emotion in religion is not new. Neither is the recognition of the need for emotional outlets. Religion has thriven on its appeal to the basic drives with which every human being comes into the world. Fear, love and rage, with all the potentialities for good or evil have been played upon through the centuries, and outlets in all forms, from shouting to wars, have provided release from frustrations and restraints. Innumerable so-called religious leaders have made it their business to study human emotions and emotional reactions for various purposes related to the advancement of persons, causes or state.

In Sunday schools throughout the land teachers of religion who have made no such study have, nevertheless, used the emotions to "work on them," and capitalize on the degree and manner of the outlets provided for them. These people have been working for quick results, and have not been concerned that their methods might warp or stop wholesome religious growth.

Such leaders are poles apart from the teachers of religion who proceed from sound educational and psychological principles. These know that education is a long term process, a nurturing; that learning comes about through the responses of the learner to the influences in his environment, that these responses are emotional, and determine attitudes and behavior. How we treat each other, how we live together, how

we meet pleasant and unpleasant phases of life, how we face the unknown depend on what we have learned by way of our emotions. Since religion deals with all areas of life, and has for its function the "binding together" of the whole of life, the way people feel about the influences which affect them is of prime importance to the religious educator. His pupils must "feel right" about them.

That is why such teachers conceive their task as one of directing the child's original capacity for emotion in experiences through which he can come to "feel right" about life as a whole, accept its laws and work with them. These teachers do not have to "arouse the emotions" of their pupils. They know the drives are already there in suppressed or active state. They are concerned that the direction they take and the outlets provided for them shall be those which are of value in helping the child to make a right relationship to the universe. Only if he does so, can he have a solid foundation for faith. Teachers' methods and materials may vary, but the concern is the same. The situations they face determine their procedure.

A third grade teacher, for instance, was asked if she would be willing to include in her class a ten year old boy who was totally blind, homeless, a ward of the state. This was, of course, an unusual situation, bound to present special problems, but her story suggests many methods. She accepted the boy with little hesitation. That he knew his blindness was the result of an accident in the hospital where he was born, and that

¹(The writer is indebted to Dorothy Wright, teacher of third grade, in the Riverside Church School, New York, for this teaching illustration.)

his mother had rejected him at birth; that he had spent the first few years of his life tied to his crib in a state institution, suffering constant and cruel punishment at the hands of the overworked women attendants for his protesting temper tantrums; had been taken out for two years, not for adoption, but to be the object of observation by a candidate for a Ph.D. degree; had then been transferred to another state; had spent three painful periods in hospitals due to operations on his eyes, and was now attending the state Institute for the Blind where his inferiority feelings and other emotional blocks kept him from progress — either in studies or relationships, — these things she did not know. Had she known them they would probably have only added a greater challenge to her teaching opportunity.

Neither could she foresee how many of the facts of life they would lead her and her class to face together, from physical deformity and pain to the remedial and positive benefits which science and love can work; from the conflict in us all between good and evil to the guiding "Voice" within, which "my mother thinks is God;" from birth in this life to death — or rebirth into another.

When Tim, a tall handsome boy, with a stutter and a nervous facial movement was introduced to the teacher, he announced, apologetically, not: "I am blind," but: "I have no father and mother," as though that fact might stand in the way of his acceptance. The teacher made a mental note.

It was the first session of the school year. The children reflected their school interests in their talk and their hopes for the Sunday class. "Let's study about science things," Bill, the scientist begged, and from others came, "Yes, Ants," and "Rocks," and "BEES" shouted Tim.

"Most of all I want to study about *Us*!" Carla declared, "I mean, what's *inside* us." "BEES! BEES! BEES!" came from the corner where Tim sat. "BEES! BEES! BEES!" he shouted, pounding on the table, "I want to know more about BEES!"

The teacher knew that until he felt secure in the group he must continue his demands for attention. In a surprisingly short time he was to learn, through experience, that he would never be left out or ignored; that his turn would always come, and therefore he could wait patiently for it, but today was too early. The class discussed his sightlessness before him, and found certain "jobs" which might always be his, such as sounding the chimes as a signal to stop work and clean up, and saying a Grace before their mid-morning lunch of graham crackers. The chimes delighted him, and he repeated a Grace with simplicity and dignity. For the rest of the morning, however, his screaming and loud singing in the midst of whatever was happening left a night-marish impression. The school had a three hour session, and at the close the class went to another room for music and rhythms. Here he was responsive, expressing in his bodily movements his feeling for the rhythms, and in flute-like tones a joy in singing.

The Roots of Behavior

When the social worker who had brought Tim came for him there was a brief chance for the teacher to ask questions and to make an appointment for a further conference. She must get at the causes of his insecurities. His blindness might have been enough, but that was apparently not all. Why did he say so apologetically. "I have no father and mother?" Why had he been so insistent on the study of bees?

All behavior, she knew, is purposive, according to needs felt. Psychologists tell us that there are three basic needs which are essential to a child's wholesome emotional development: the need for love, for human response: the need for status, — "belonging;" the need for self-respect born of achievement.

Poor Tim, the teacher found in this and subsequent conversations, was frustrated in all three, and in the weeks that followed that first session another fear, another hostility, another cause for insecurity seemed always appearing. He shrank from any

change, any uncertainty; he could not face pain.

He was fearful of all institutions, hostile to all women, suspicious of all schools. From his point of view hospitals brought you into a cruel world, blinded you, hurt you with painful and futile operations; Homes imprisoned you; women rejected you and mistreated you. (He admired men greatly, but had had none but doctors in his life.) Schools were places where you failed and were humiliated. Altogether the world was an unhappy place of which one could make nothing of good. *All this Tim had learned through his feelings.* How could they be reeducated?

His sense of inferiority had been aggravated at the school. Most children were called for on Friday and taken home to their families for the week-end. Tim had no home, no family. He was "different." The children made fun of him until the social worker began to take him into her home for week-ends.

He could not seem to learn Braille, and was put in an ungraded class. There was nothing he could do well, apparently. Recently some of the older boys were caring for some bees. This, of course, gave the clue to his aggressive interest in bees. He needed to be able to tell those boys something they did not know.

All this was in the teacher's mind as she set about planning for experiences through which she could redirect Tim's emotions, could lessen some of his fears and hostilities, make him feel less "different" and set apart, bolster his self-respect and lead him to "feel right" about the world.

Finding New Outlets and Laying Old Fears

Beginning with his response to music, she persuaded her young daughter, who owned a flageolet, to teach Tim to play on it. His first lesson was given while the rest of the class made a trip to the church tower. He learned rapidly, and soon could accompany the class in St. Francis' Cantic to the Sun. Dick's comment, "I just don't see how he did it. I don't think I could learn that,

and I can see," must have given Tim a big lift. Nearly every Sunday through the fall he played, and came to believe the children could not sing the hymn without his guidance from the flageolet. In the Christmas program, which was shared with the children from a near-by Home which the class visited, the story of the first crèche was told in order to bring St. Francis — and Tim — into the program. His contribution was a major one.

To introduce men into his life the teacher applied to a music school for some one with a missionary spirit who would volunteer to give Tim weekly lessons on the piano. A delightful young man responded, and association with him brought new outlets and satisfactions to Tim. So did the "recitals" which he was invited to give in two of the children's homes in the spring. He basked in the praise he received, and the general acceptance of him.

The third Sunday Tim was taken on a private tour of the church. Partly because of his sex, partly because of his background the teacher had asked Albert, a young man still in his teens, to act as Tim's conductor. Albert had been brought up in the neighboring Children's Home, was devoted to it, and still spent his vacations in its summer camp. His enthusiasm for the Home, the teacher hoped, would give Tim a new slant on institutions. It did, for when a visit to the Home was first suggested for the class, Tim resisted loudly. The old terror was still strong. But after Albert's glowing account of the good times he had there, and his offer to take Tim there himself, Tim enjoyed the experience hugely.

When Bobby, one of the class, had to have an operation, the class made a scrapbook for him. Tim was elected to deliver the gift, since he could not help in making it. The honor and responsibility overcame his fear of hospitals, and he found in this one much more than pain. Bobby's room was filled with flowers and gifts from friends. The hospital was a fine place, he told Tim. He was going to be sorry to leave. He could have orange juice when-

ever he wanted it, and the nurses kept coming in to do things for him. Before Tim left Bobby's father took him around the hospital, — another half-hour's association with a *man*. "I've had a swell time," Tim said, as he left, "even if it was a hospital."

The other children in the class became cooperators in trying to make him feel one of them. A little superior at first — Tim was "ten, and only in the third grade!" — they had a chance the day Albert took him out, to air their questions about him and his blindness, to enter into some of his problems and understand some of his needs. From that time they were looking out for him, trying to find ways he could participate, praising work of his which would not have passed in others.

A Curriculum Beginning With Bees

Although on Tim's account their study began with bees the teacher was not forgetting the rest of the class. Bees were as good a spring board as any for questions and discussion which would lead out to other areas of life. All the children were fascinated with the chapter on Bees in King and Pessels' *Insect People*. Their questions were numerous:

"Why doesn't the queen bee die, too, after she stings? Is it because she's such an important bee? She is, isn't she, because she makes more bees?"

"Does the queen bee know, right from the beginning, that she is going to be so important?"

"When a queen is hatched, how do they know it's a queen? How does she know?"

"What's the reason that drones don't have a sting? Don't they have so much to defend?"

We compared the bee society to our own, (the teacher's report reads). Each bee had a certain definite job, a definite place to fill in the society. Every worker bee gathered his store of honey to contribute to that which was to be used by all, nursed the young and cared for the queen for the good of all. . . . The part of various types of workers in our society was discussed.

"I don't think we could manage with just one queen bee to a hive," Cynthia said. "I think we'd all want to be queen bees."

They were interested in the story of the drones' flight to mate with the queen bee.

Bill: What makes the drone bee want to go after the queen bee?

Teacher: I don't know, but it's something inside him that all animals have.

Mary: Do people have it, too?

Teacher: Yes.

Martha: Of course. If I were old enough and wanted to marry Bill, I'd have it, and if Bill wanted to marry me he'd have it.

(They also agreed that this inside "urge" that all animals have is very important.)

Helen: Wouldn't it be funny if bees could read about *our* society!

We speculated then as to what they would say about our society and what would surprise them in it.

Something, perhaps the bee society, made the children ask what happens to babies when they are not brought up by their own fathers and mothers, — and why aren't they? Carla could not believe it was possible for somebody else to take babies unless the mothers and fathers had died. The teacher reports here:

I said yes, there were many, many children who were taken by others because their own parents weren't able to care for them. They wanted to sometimes, but just couldn't do it. Martha asked if it was money, and I said that was one reason. Tim explained his own case to us:

"My mother was too young and she didn't know how. So doctors and nurses took care of me. I think maybe I'm adopted now, but I'm not sure. I guess so." He seemed glad to talk about it, and to hear of all the other cases I mentioned (I described many), and to feel that he isn't the only one whose parents don't take care of their children.

The Inner Voice

From bees the class shifted to birds and their ways. A picture of wild geese in flight stimulated questions such as, "Why do they always fly in V formation when migrating?" "What makes them know it is safer?" Do they know it is safer?

We spoke of the accuracy in the timing of migration, (the report continues), without calendars, the long distance some birds go, reaching the same places year after year. Perhaps the changing of the winds told them when to start, Anne thought, and Teddy, the falling of the leaves. There were many other external conditions suggested, but finally all rejected in favor of Harland's belief: "I think it is more likely to be something inside of them that tells them. Things *do* speak inside of you. My mother thinks it is God. She can hear God telling her what to do *inside of her*."

Bill: Sure. I know what she means. Something holds you back when you want to do something wrong. I often have that happen to me. It just sort of pulls you back and tells you not to do it. I think that's God inside of you.

Richard: But sometimes what's good and what's bad has a fight inside of you.

The children were all familiar with this experience, and gave many illustrations of the struggle of their own feelings in various situations.

They began to make believe that the forces of good and evil could be represented by persons, and to dramatize the struggle and the "fight" they all felt. . . . They connected their discussion with the service of worship which introduced the symbolism of candle-light in churches. . . . That good feeling which came to them to tell them what to do, they said, was like a candle, it fought the dark, and changed it.

The dramatizing of opposing forces was carried into the rhythm periods. Here the children had a chance to express in movement, to the rhythmic prompting or accompaniment of the piano, what they were thinking and feeling. It was Tim who gave the first instructions and interpretation to the pianist.

"You play up on the high notes with one hand," he directed, "and on the low notes, down at the bottom, with the other" (illustrating with both hands fingering imaginary notes). "That'll be the good and the bad that's in everyone. And Marjorie and I will act it out. You keep on playing with both hands," he went on, reaching for Marjorie's hands, and starting a gentle see-sawing back and forth. "I'll be the good, and Marjorie pretends she's the bad. We'll be going along all right for a while," as they swayed to the tempo of the piano, "and then" — he stopped, dropped his partner's hands, and stood silent. With a fist pounding the palm of his other hand, he exploded, "BONG!" The piano, as if startled at the approach of the "show down", stopped, too.

"It's all quiet for a minute," Tim explained, "then we hear a little voice way up in the high notes, saying, 'Don't do it! Don't do it!' Then we begin to struggle, and finally the good wins. So you play that on the piano!" The pianist followed directions, the actors followed the piano. After the silence the treble notes actually sounded like "Don't do it", and as the see-sawing continued to the music, Tim's movements became more compelling. Each time he bent forward Marjorie was forced a little farther backward, until finally Evil, utterly defeated, lay in the floor at the feet of Good.

This was a wholesome expression of the recognition of the good and bad "pulls" in every human being, and typical of the natural way in which the teacher helped the children to face and accept the dark as well as the bright aspects of life. Recognition of opposing forces introduced the necessity of making choices, a power and responsibility not given to insects, birds or

animals. Through stories of St. Francis, and of Jesus, and others from their own experience, the children came to see that everyone has decisions to make, that struggle is frequently involved, and that the decisions may cause happiness or misery.

Pain and suffering do not usually loom large in a curriculum for children. During this year it was definitely faced as a part of life: everybody is deprived or hurt in some way, everybody is lonely and needs friends for one cause or another. We are sorry — *but there are ways of helping*. Before the year was over these children had made a huge chart illustrating agencies at work for relief. There were the Red Cross ambulances, milk stations for babies, even voting booths suggesting laws to bring about better living conditions. The people at work in the relief agencies had chosen the helpful way, like Jesus and St. Francis. They were presumably happier themselves for having chosen so, for they were working with, rather than against the laws of nature "written within" them surely as those which birds and bees follow by instinct. "It is more blessed to give than to receive" was one of the "laws" discussed at length.

The Birth of a Baby

The birth of Teddy's baby sister near Christmas evoked so much interest that from then until Easter the children were learning "All about Us," as they had asked to do at the beginning. Their questions were legion and definite, and required exact information which was given frankly. Tim's question, "Does it hurt to have a baby?" and his comment, "I'm glad I'm never going to be a mother!" reflected his fear of pain which was ever present. But a philosophy of acceptance of what is universal was growing in all the children. In May, when they thought through their year's work to put it in some pictorial or dramatic form, Carla summarized their "theme" as *Nearly everybody has to struggle*.

"Things even struggle to get strong," Harland observed, to which the teacher replied, "Maybe they get strong because they struggle." Harland recalled the inward

struggle in St. Francis' decision, and Tim the struggle of the worker bees to care for all the eggs the queen bees lay, and the struggle of the drones and their death, in trying to reach the queen bee in mating flight.

"Even every baby," Clara said, "has to struggle to come out into life at all."

Three books had helped them in their learning "All about Us;" Frank Walser's manuscript, *Your Hidden World*, Dorothy Baruch's *My Body and How It Works*, and Marie Hall Ets' *Story of a Baby*. Their interest often changed to wonder, when verses 2, 4, 6 and 14 of Psalm 139 (Moffatt translation) actually seemed to express their feelings.

The high point of this study happened to come at Easter. The class, aside from Tim, represented the usual mixture of tastes and interests. It was Bill, the scientist in the group, whose one-sided slant on life helped to make the discussion significant. I quote from the report of that day:

For an hour and a half we read and discussed *The Story of a Baby*. The children did not want to stop to do anything else. It is quite impossible to write down all of the topics and ideas which this book stimulated. The subject of evolution of course came up. Bill explained that most beautifully. The inevitable question arose: "How did the very first life start?" Cynthia asked it. . . Bill tried to answer, but was pressed back quite hard by Cynthia until he had to admit that scientists didn't know that. . . All of the children sat quite spellbound as we looked at the pictures in the book. . . At one point Bill wanted to know if the men who wrote the Bible knew much about science. He guessed they didn't. But then, he said, there were lots of things scientists didn't know about: "Maybe when scientists don't know, we call it religion," he said.

Their speculations about life and evolution and death were so sincere and earnest I wish I could record them all. At the end of the book the children talked of how strange it must be to the

new-born baby to feel the air, and to be able to move around in the new world. I asked if the baby inside the mother could have understood if anybody had been able to describe it to him and tell him about it. They saw how impossible that would be, because nothing in the world was like anything of which the embryo baby knew or had experienced. I said that I had once heard Dr. Fosdick say that perhaps it is just as impossible for us to know what a life after death is like. The children understood the point.

"We don't even know there is any life after death," Bill was quick to say.

"Neither did that baby know there was any life except inside the mother," Cynthia was just as quick to answer.

"And really, it didn't even know what life was, did it?" Teddy said. "It really was going to a much bigger kind of life, but it didn't know it."

"Nobody ever came back to tell us what life after death is like," Bill persisted.

"That's what that baby could have said about being born," said Cynthia, "but all the time there was a real other world."

(A friend of the children had died during the week.) "Isn't it wonderful," Harland said suddenly, referring to him, "that he knows all about that life now!" The others all agreed. "It's like a new birth, really," they said.

Their unanimously expressed feeling that it was a new birth was a dramatic climax to the discussion. We went home.

These children, Tim included, had thus been helped to face the unknown with calmness, even a certain expectancy.

The teacher's frank dealing with areas of life which many would regard as difficult or irrelevant to religious education was the product, of course, both of her understanding of human emotions, and of her philosophy of education and religion. If we are to come to terms with life (with God), accept its laws (His laws), "feel right" about the universe (have a right relationship with Him), nothing in our experience with His world is irrelevant. Religion binds together all of life.

VI

EMOTIONS IN THE RELIGIOUS

Development of Young People

ISAAC BECKES

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The adolescent is an emotional being and the church that ministers effectively to his needs must give careful attention to his emotional development. Motivation for learning and for growth is dependent upon adequate emotional appeal. Loyal Christian commitment is dependent upon a realistic emotional identification of the adolescent with the great affirmations of the faith. A major function of Christian nurture is to call forth in adolescent life, the finest and most sensitive emotional response in support of worthy and compelling life goals. If the educational program of the church does not adequately provide for the emotional development of its adolescents, it compels them to seek elsewhere for the satisfactions they have not been able to find in religious experience.

Unfortunately, to speak of the emotional factor in religious education, immediately opens the way to misunderstanding. There is a tendency to identify the emotional in religious experience with mass meetings. For the past three decades, inadequate interpretation of the place and purpose of mass meetings for youth has caused leaders, in Christian education, to seriously question their value. Their questioning has had some validity. Mass meetings lend themselves easily to demagogery and sensationalism. Sensationalism is always in poor taste. It contains the elements of psychological trickery. It is eventually meaningless and unsatisfying. In recent years the impact of Youth For Christ International has encouraged the re-examinations of the purpose and potentiality of such gatherings. But, the

discussion of emotion in mass meetings must not detract attention from the emotional nurture of the adolescent as the continuing day by day responsibility of the church and its program of Christian education.

The emotional reaction among adolescents to various forms of religious expression is to be sure largely the result of conditioning. The young person will generally prefer that form of emphasis in his worship and religious activity which comes from the basic pattern of the religious group of which he is a member, whether that pattern be liturgical, prophetic, sacramental or mystical. On the other hand, Christian education should not overlook the fact that in adolescence there is a ripening of innate tendencies, a general maturation of behaviour resulting in greater sensitivity and in a desire for opportunity for varied emotional responses. To attempt to channel all of these varied responses into one educational pattern or into one stereotyped form of religious expression is to dull the sensitivity of the young personality and to deny it the full flowering of its own religious experience. Yet, this is exactly what many churches thoughtlessly attempt to do. If a church adequately ministers to the emotional needs of its youth, it must recognize that these needs vary widely from young person to young person and from period to period in the life of each individual. The program of Christian nurture must at all times provide opportunity for the varied emotional responses natural to the development of the growing person, and attempt to guide these emotional responses to their fullest fruition.

Emphasis must be upon a total program to meet the needs of young people. A church which depends upon its pulpit, or its program of activity, or its pastoral work, for major appeal cannot, because of the very nature of adolescent development provide adequately for the emotional growth of its adolescents. There can be no exhaustive attempt made here to analyze the various emotional needs of young people, but a few suggestions will indicate the practical application of this thesis.

Take for instance, the average young person's love for the novel, the new. He simply gets "fed up" with the monotony of "doing things the same old way." He responds to changing patterns and imaginative approaches to the activities of the church. He does not want to feel that he knows exactly what is going to happen everytime he enters the church door. His interest in the novel is in no way an indication of a desire for the sensational. In fact, the average young person will want the church activities guarded by reverence and dignity. But, no matter how sound the theology or the educational philosophy undergirding the church's program, the lack of imagination in the development of the various church activities dulls its appeal to young people. Monotony in the church program is a major cause for the absence of the adolescent.

A more basic need in the emotional development of the adolescent is his desire for an awareness of the presence of God. Maturing Christian experience brings the desire for certainty. Our churches place considerable emphasis on the need for intimate communion with God. Unfortunately this emphasis usually consists of verbiage carried on in a ministerial tone and with little guidance as to how. Perhaps in no other aspects of its task is the church failing so tragically as in this phase of the emotional development of its youth. To know God and to become like him is one of the purest, most powerful and most natural of human emotions. To stimulate and guide the adolescent's emotional response to God is one of the primary purposes of Christian nurture. To give the

adolescent a compelling sense of need for communion with God and no guidance is to deny him the historical experience of the Christian community. He should at least have a clear understanding of what kind of an experience he is to expect, its true purpose, its result in his own life, and its true expression. An occasional sermon on prayer, an incidental church school lesson or religious experience, and the distribution of devotional guides under the pretence that these represent the total responsibility of the church in helping the adolescent relate his life to God can only result in dwarfed souls and frustrated young people.

There is that natural adolescent drive to be altruistic, to want to be useful and to serve others. The Christian church has recognized the centrality of this desire in religious experience by making the cross the focal point of its faith. Giving young people challenging opportunities for valuable voluntary service is a most pressing issue of the church today. Ushering, taking up the offering and similar busy work are poor answers to this altruistic drive. Voluntary service projects are a much more desirable way to meet this need. The need will not be adequately met, however, until every local church takes seriously its responsibility to provide ways and means of its adolescents to share fruitfully and personally in ministering to human needs. Failure to use this altruistic spirit in the lives of young people will result in an increasing sense of the irrelevancy of the church in contemporary life.

The desire of young people to participate responsibly in the church is well known. Increasingly those organizations which prepare programs for young people instead of guiding young people to the development of the capacities which enable them to prepare their own programs are falling into disrepute. The basic premise in the development of most denominational youth fellowships is that young people themselves must take the major responsibility for their own programs. This does not mean that young people are left without competent adult guidance, but it does mean that they must accept responsi-

bility for their mistakes as well as share full credit for their achievements. One of the greatest handicaps of the development of the church's program for youth at the present time is the absence of adult leadership both clerical and lay who know how to guide young people to responsible membership in the Christian family. Generally speaking, however, the local church can be sure that the full development of the desire of the adolescent to participate will mean the end of spectator religion, the end of services of corporate worship in which there is little or no congregational participation, the end of local church planning and administration by an oligarchy instead of the congregation.

Who is not aware of the needs of the adolescent for a sense of belonging and for wholesome fellowship? Rightly interpreted the Christian fellowship can be the most creating and dynamic force in the adolescent's life. It can impel him to love and serve and create. In it, he can find that sense of intimacy which draws him closer to God and sends him forth committed to the highest aspirations. Every church must labor relentlessly to make the Sunday School class, the youth fellowship, the morning worship expressions of the living fellowship in the Body of Christ. Churches that are pulpit or program centered can at best be, only institutions to which individuals belong, they can never become that redemptive fellowship in Christ which will satisfy the desire of young people for rich and fruitful fellowship.

Great care is necessary in guiding the adolescent in his search for rational explanations of accepted religious affirmations. Careless response to his inquiry, superficial, and dogmatic answers to questions, indifference to his interest in the rational are most certain to bring sharp emotional reaction. Earnest fellowship and competent guidance are essential to emotional stability and the deepening of Christian experience, particularly in later adolescence. It is in the search for the rational that the church loses meaning for so many young people. They find secular activities much more meaningful and emo-

tionally rewarding. Many of these frustrated young people continue through life on the fringe of the Christian fellowship. Some of them surrender the conflict and overlay their souls with the encrustment of religious platitude. Eventually this group comprise the bulk of membership of the church, spiritually illiterate and morally dwarfed. Only a few of the bravest and most fortitudinous maintain the conflict in solitude and fight their way to salvation.

Many young people are victimized emotionally by the failure of the church to find an adequate interpretation of religious authority. Young people in the formative years of adolescence are under pressure to choose from confusing and conflicting courses of action. They need some trustworthy means of evaluating courses of action. They become bewildered and discouraged when they cannot find it. Much of the authority exercised in the religious community is too narrow and parochial to be trusted in these times when the young people pass freely into many environments with widely differing mores. Much of the authority exercised in a religious community is unsatisfactory in a democratic society. This is particularly true of authority centered in ecclesiastical oligarchy. But, it is just as true of authority vested solely in an authoritative book, for the book has to be interpreted and the interpretation leads to spiritual confusion and anarchy. Little more can be done here, but to point to the problem. Perhaps the answer rests in a re-examination of the nature of the church, the word of God, or the Body of Christ, but that there is confusion over the basis of religious authority is too apparent to need argument. This confusion makes the emotional nurture of the adolescent extremely complex and difficult. It is the basis for our contemporary moral chaos.

Finally, the love of young people for the dramatic should be at least mentioned. Certainly, in religious experience there is drama enough to meet the needs of all, drama rich with meaning and forceful animation, drama pregnant with beauty and stirring emotional

insight. There is drama in worship, drama in religious interpretation and teaching, drama in the thrilling panorama of the total Christian mission. Young people respond to nothing quite so completely as the dramatic. The church will lose the multitude of its youth when it loses its sense of the dramatic. No where is this more clearly demonstrated than in the churches of Europe where dull, heavy, and colorless religious activities are the vogue and most young people are absent. Every church should regularly evaluate its program to be sure that elements of the dramatic are present. Churches where the emphasis is upon the liturgical and sacramental can dissipate opportunity for the dramatic through insensitive leadership or inadequate interpretation. Religious leadership is often unaware or indifferent to the dramatic potentialities of community programs in the religious nurture of youth.

In this regard, the large mass gathering should be considered briefly. As has been pointed out before, interest in such meetings is growing, both in denominational and interdenominational circles. The seeming success of Youth for Christ International has contributed greatly to the renewal of this interest. Perhaps, the most amazing thing is that Youth for Christ has not received the support of the main body of American youth. There was much in these meetings which should appeal to youth — novelty, drama, fellowship. Still Youth for Christ reached chiefly adults from a "revivalistic background" and a limited number of young people conditioned by revivalistic experiences. The great mass of American youth did not respond. There were probably two basic reasons. Youth for Christ leaders failed to get rational content into their interpretation of the Christian affirmations. And, perhaps more important still, many of the meetings bordered on the sensational. The average American young person was actually

repelled, his better sensitivities were offended.

It is increasingly clear, however, that there is a place in the Christian nurture of youth for large gatherings handled in accordance with sound educational principles. Such gatherings, under competent leadership, have always met with wide response. Young people need the sense of being a part of a great Christian fellowship. They are inspired and encouraged by the beauty and drama of such gatherings. Particularly do large gatherings of young people afford excellent opportunity for interpreting the Ecumenical Church and securing emotional identification with it. Such gatherings must not be mere mass meetings, but rather ecumenical meetings for worship or interpretation if they make their best contribution to the emotional development of youth.

Emotion cannot be divorced from the normal religious experience of the adolescent. There has been a tendency to either over or under stimulate the emotions of young people, rather than nurture and guide them. Development of programs of Christian nurture which will adequately minister to the emotions of young people is an extremely complex and difficult task demanding more than the small margins of time given by most religious leaders. Emotional nurture of the adolescent is not something that can be handled by boards of Christian Education through printed materials. It is the responsibility of the leadership of the local church, both lay and clerical. It is the responsibility of the Christian churches working together on a community basis. It takes the best time, energy, and thought, the Christian community can give. If the leadership of the church is too busy with other things to give attention to the emotional development of youth, contemporary youth will continue to be spiritually confused and inadequate, as well as increasingly absent from the activities of the church.

SOURCES OF

Value For Modern Man

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However character may be defined it involves a man's scheme of values. To understand character growth it is important to consider the origin of man's values. Whenever I speak with confused persons these days — and who among us is free from confusion — they give the following reasons for their lack of clarity and certainty: (a) the world has become too complex for their comprehension, (b) there are too many decisions to make, (c) decisions must be made without knowledge of relevant facts, (d) and even when the facts are available their authenticity is doubtful, and finally, (e) there is no assured method for making good choices between conflicting values.

The last two explanations enlist my full sympathy. I know the anguish which accompanies the decision based upon insufficient evidence. I also know the suspicion which engulfs me when I am made aware that the sources of my information may not be trustworthy. These are both serious impediments to reflection, but my chief concern centers upon those whose confusion results from uncertainty regarding the values on which conduct rests. If we have lost the sense of right and good, additional facts will be of little benefit. We live in a world of facts plus values and I am not prepared to state which is antecedent but I feel wholly certain that we cannot lead orderly lives without both. Facts cannot make their way in a valueless world. Values unsupported by facts fall gradually into desuetude.

This modern dilemma was clearly stated

by a German philosopher, Nicolai Hartmann, on the eve of the late War in these words:

"The life of man today is not favorable to depth of insight. The quiet and contemplation are lacking, life is restless and hurried; there is competition, aimless and without reflection. Whoever stands still for a moment is overtaken by the next. And as the claims of the outer life chase one another, so likewise do the impressions, experiences and sensations. We are always looking out for what is newest, the last thing continually governs us and the thing before the last is forgotten ere it has been fairly seen, much less comprehended. We live from sensation to sensation. And our penetration becomes shallow, our sense of value is blunted, by snatching at the sensational.

...
"If there is such a thing as an awakening of the consciousness of value, it is our time that has need of it".

I assume that a deeper consciousness of value involved, first of all, a recognition of the sources of value. There are those, I realize, who seem to believe that values are possessions for which we are not to be held accountable, gifts "from the blue." Since I believe to the contrary that values are of the very stuff of experience itself, I cannot avoid the question: from whence do our values come? Unless I know the source of those values which I apply to my conduct, I can

never be sure that I am being honest with myself. Values which are not *mine* in the sense that they are not integral to my being have either been imposed upon me from without or have been temporarily borrowed.

Sensitive persons of our age, at least those who have not sought release in the extremes of mysticism or brutality, desire to be less hypocritical than they recognize themselves to be; they would like to be less selfish, more forthright; they long to escape fractionalism and find themselves traveling towards unity. But when they confront such issues with respect to their personal lives they discover in themselves a mistrust of the values which they have been taught. How, then, are they to find values which may be trusted?

At this point it may be advantageous to remind ourselves that the term "value" derives from the same root as the words "valor" and "valeo" — the first denoting courage and the second health. It will require courage to discover reliable values but we can enjoy mental and moral health on no other terms. It may even require courage on the part of some of us to engage in this preliminary inquiry regarding the sources of our contemporary values.

This is the type of problem which calls for a candid use of the first person singular. A philosopher must always be free to probe the deeper meanings of *his* experience. When, for example, I survey my own life from this value viewpoint, I discover that my sense of the right, the true, the beautiful, the just and the good has been nourished by many springs. I find that my values have been taken from religion, from science, from ideologies, from secular philosophy, from literature, the arts and from my ongoing experience. It would not be possible at this moment to establish priorities among these various sources. All that I am certain of at this time is that my values have been derived from many sources and that, therefore, I cannot say that my value system, insofar as such a system exists, revolves about a superior nucleus which is more dynamic or more reliable than its other com-

ponents. I have, indeed, come to the conclusion that a modern man who aims to live a useful life in the modern world must accept the thesis that for him values are multiple or plural in genesis.

Religion as a Source of Value

It was Swedenborg, I believe, who once said that anyone who devoted regular portions of his life to religious meditation would inevitably conceive of new ways of living, that is, he would "invent" new values. In this sense it may be said that the mystics have contributed to values.

Values derived from mystical sources must be validated in action. If, as so often happens, the values conceived by mystics and intuitionists turn out to be inapplicable in the world of reality, such values may actually do more harm than good. A rule of conduct which is believed to be desirable but at the same time unfeasible frequently becomes a barrier to the good life. If, for example, religious institutions pronounce values which their adherents can never reduce to experimental practice, the result will be a widening gap between experience and ideals. It may even be said with some degree of assurance that ideals which are not practiced are worse than absence of ideals, since this discrepancy between belief and action leads inevitably to hypocrisy. What I am striving to say is this: If we are to make use of those values which proceed from the meditations of mystic, religious institutions must furnish "laboratories" in which these values may be tested. From this viewpoint it may be assumed that religions are important sources of value for modern man.

Science as a Source of Value

The customary separation of science from religion constitutes one of those vicious antitheses which bedevil modern man. So long as it is believed that science and religion are disparate and opposing forms of experience neither will be able to nourish our sense of values. If, on the other hand,

we are capable of establishing a continuum between science and religion, we will inevitably discover that both are involved in our discriminations, our preferences, our judgments and our values.

All value-centered persons will agree, no doubt, that truth is a human value. I do not see how any reasonable person can avoid the conclusion that science has now become our most effective truth-discovering instrument. I should go much further to say that all other varieties of truth, regardless of their sources, must ultimately become compatible with the truth of scientific inquiry if they are to be accepted in the practice of life. There is still another aspect of science which plunges even the scientist himself into the very center of values. The scientist, in his quest for truth, must be a truthful person. The penalties for untruthfulness in the realm of science are severe. False teachers, priests and politicians are not easily exposed, but a pseudo-scientist loses status the moment his life is detected. It seems to me obvious that the highest level of morality with respect to truth-telling now being practiced in our world is to be found among scientists. Unhappily, many if not most of these scientists will insist, however, that science has nothing to do with values. This is a consequence of their fractional training.

A compelling reason for including science among the value disciplines is to be found in an examination of the nature of the modern world. Science is the foundation upon which our world rests. It is the instrument by means of which we adapt ourselves to the physical environment. It is the great transformer, the source of social, economic and political change. In short, the dynamics of modern civilizations derive from science, technology and industry. It would therefore be a queer form of logic which would insist that there is no relation between causes and consequences, between science and behavior.

Perhaps this thesis may be explained in another manner. The reason we are being forced to accept the discipline of economic and social planning is this: science (in its

technological form) has so far altered our environment as to destroy cumulatively all "natural" and automatic controls. All human affairs must now become a matter for conscious attention. Planning has not become a necessity because certain theoretical ideologists have prescribed it; on the contrary, planning is being imposed upon us by reason of our use of science. The moment one begins to reflect upon the issues of planning one finds oneself in the sphere of values. For whom is planning to be done? What are its benefits to be? By whom is planning to be conducted? The most elementary answers to these queries involve values. Not all of these answers will be provided by scientists but we shall not be able to proceed far with planning programs without consulting scientists. They may not be the same scientists whose work has brought about the need for re-adaptation but they will be nevertheless, men and women trained in scientific method.

Ideological Sources of Value

The word "ideology", although now in common usage, carries no specific meaning. As derived from Condillac, one of the first thinkers to employ the term, it merely implies that ideas are all traceable to sensations. As used by contemporary writers, the term implies that our ideas are projections of the way we live and work, are in fact concomitants of our class-consciousness. But other contemporaries use the word to denote systems of theoretical thought applied to the universe in general and to social life in particular. It is in this latter sense that I now use the word ideology.

Fascism, Communism, Socialism and Democracy are then ideologies. I am aware of the fact there may be inconsistencies in this series but leaving semantics aside, the above terms are now being used as though each connoted a theoretical system of ideas which, if carried into action, would produce a society with given characteristics. I happen to believe that Democracy is the ideological conception of social life which offers the highest degree of compatibility with re-

spect to the known "laws" of human nature, and is likely to furnish the best conditions for the growth and development of personality and character. This is another way of saying that Democracy rests upon certain values which would, if carried into action, meet the requirements of a full cluster of human needs.

The peculiarity of democratic ideals is that they are attached to means rather than ends. The current debate over Eastern versus Western Democracy (Russian versus American) illustrates this point. According to Eastern Democracy any aim or procedure may be called democratic if it serves the interests of all the people. Western Democracy, on the other hand insists that the method by which the interests of all the people are served is also important. The distinction is vitally important. Ralph Waldo Emerson grasped this distinction when he uttered his famous sentence: "The ends pre-exist in the means". If he were speaking as a modern psychologist, he would probably have said, "We become what we do". Once this principle has been understood and adopted as a practice of life, Democracy becomes a fertile source of values.

Many of the values underlying Democracy are of the nature of religious faiths. Certainly, equality and liberty and fraternity are not empirical values. What we know about human beings, empirically, leads to the inevitable conclusions that they are in all objective respects unequal. Nevertheless, there is a sense in which it is possible to behave as though equality were real, and it is only when people so behave that they are capable of realizing democratic ends. Democracy rests upon moral values, most of which derive from faith, and democracy leads to moral consequences. Unhappily, American scholars have not performed the essential task of sorting out these democratic values, denoting their geneses, and indicating how they may be related to and compared with other value-clusters. Until this work is done, it will not be feasible to teach democracy successfully, that is, as a set of disciplines implying responsibilities of a moral nature.

Secular Philosophy as a Source of Values

The word "secular" should be used with caution in these times. There exists a tendency on the part of certain publicists to exaggerate the distinction between what is called religious and what is called secular. They even go so far as to use derogatory adjectives when speaking of the necessary activities of life, as for example when they say "merely secular", implying that what is secular lies on a low level. If this false antithesis is accepted, we shall ultimately find ourselves with religions which must concern themselves only with matters which have no importance for actual experience. Since I believe this to be a pseudo-alternative, a false antithesis, I must explain my use of the term "secular". I mean simply philosophy which is not religiously motivated, that is, does not stem from religious convictions and is not intentionally designed to serve religious ends. This does not mean that such philosophy is bereft of religious meaning. On the contrary, it seems to me true that the finest religious notions of the past half-century have been inspired by so-called secular philosophers. Also, it seems to me that our specifically religious philosophers have been singularly sterile in recent times. They have been engaged, in fact, in a defensive struggle which has ruffled their tempers and weakened their logic.

I ask my readers at this point to examine the work of two distinguished American secular philosophers, namely John Dewey and Max Otto. Here are two thinkers who almost seem to eschew the use of value words but whose philosophy is shot through and through with basic value ideas. If either of these philosophers is consulted with respect to issues involving education, science, or public affairs, it becomes apparent at once that they are forever suggesting ways of realizing new values. If they seem to stress the means rather than the ends, this is to be understood in the light of their practical aims. The preacher may implore his parishioners to love each other, and he may repeat the imprecation *ad infinitum*

without noting the least change in the behavior of his listeners. Dewey and Otto also wish to have people love one another but they start at a different point. They suggest varieties of situations which offer opportunities for experimenting with human relations. Is not the latter approach much more likely to bear good results? Is it not, as a matter of fact, in harmony with what is known about human nature and conduct?

What I am now striving to indicate is that secular values, or rather values derived from secular thought, are much more likely to be attended to, reduced to practice, than are values emanating directly from religious sources. The reason for this is that these so-called secular values deal with those every-day affairs with which people are concerned. Such values may be reduced to experimentation because they are involved in our ongoing experiences. In addition, such values are more likely to bear the sanctions of science, and this in turn means that they are supported by other ideas which have already been tested.

Literature and the Arts as Sources of Value

If civilization may be taken as the concept which covers Man's adaptations to his physical environment, and culture may be used to designate the ends and qualities of life, then it appears that everything which may be called cultural is associated with values. The artist or the writer is, then, a person who works in the realm of culture. Does he merely accept the values of his particular cultural environment and relate these to selected personalities or objects, or does he also strive to give values new meanings? There are thinkers who seem to believe that both esthetics and science may operate in atmospheres of neutrality, that is, dissociated from conscious values. Since I reject all attempts at insulating Man's various experiences from each other, I must also accept the thesis that art and literature have always been sources of value and moreover are likely to be much more fertile in this respect in the future. When students study Shakespeare, Ibsen, Dickens or the works of Mi-

chelangelo, Titian or Rodin, they are, whether they know it or not, dealing with values which lie outside the restricted spheres of literature and art; they are, indeed, dealing with life as seen by a sensitized person, a person who has already made certain discriminations among values. Like scientists, artists and writers, sometimes insist that they and their works have nothing to do with values; they thus deny the moral content of their products. This merely means that they have been badly educated. Their resistance against playing a value role does not, however, affect their works. Their books and pictures and statues continue to project and transfer value-ideas from generation to generation.

When I intimated earlier that a wider and deeper use of literature and the arts as value-sources might be anticipated I had in mind the peculiar relation which the value of beauty bears to other values, such as truth and goodness. I am not now referring to the famous trilogy of Keats but, rather to a practical matter. Values have a habit of traveling in clusters, usually in twos and threes. Thus, their interplay causes a strengthening of each. When beauty is associated with goodness, goodness becomes more appealing. This theory may at some future time have importance in connection with our attempts to improve our human relations. At present we are seeking more additional scientific information as a means for resolving certain relational situations, as for example between races. But there is also an esthetic component in the interactions of persons: good human relations present to us experiences which belong definitely to the realm of art. This idea is, perhaps between general values and the arts, and not wholly clear but it seems to me that I have seen signs that a few teachers of children have already recognized the kinship many of us will remember how deeply our early literary experiences were felt when literature was taught by a person who also used the perspective of philosophy, who knew that in literature he was dealing with values.

*Experience as a Source
of Value*

It is probably illogical to treat experience as though it were somehow in the same series of categories as religion, science, philosophy, literature and the arts. These are all, of course, varieties of experience. But I wish to make a distinction which amounts to this: We tend to believe that our values are derived from those realms of experience which are in some degree institutionalized. Thus, values come from churches, laboratories, universities, studios, et cetera. What I am now prepared to say is that no matter what the source of values the final test of their validity is, not their genesis but, rather their ability to get themselves incorporated in our habits and in our culture. All values are involved in a gigantic experiment. Those which survive the test of experience carry their own warrant. I do not mean by this statement to imply that experience is an infallible selector which only allows the best values to survive. All one can say is that experience determines which values we will actually utilize. If, for example, we say that we are devoted to family life and thereby place a high valuation upon the family, we must now test this affirmation of value in terms of experience. If it were really true that Americans valued family life, would it not also be true that they would make sure that American families

would be sheltered in decent houses? Since we do not supply the houses, is it not clear that our valuation of family life is in practice on a rather low level? Obviously, we are here confronted with a conflict in values: We will build houses for American families only if certain individuals or corporations can derive from this enterprise a profit considered by them to be suitable. This simple illustration seems sufficient to demonstrate my position, namely that it is in actual experience that the issues of value are lived out. But in stating this obvious thesis I realize that I have brought my present undertaking to a close. The problem of conflicting values belongs to a slightly different realm and must be left for another occasion.

In conclusion may I say that this inquiry will be understood more clearly if it is kept in mind that the writer entertains certain presuppositions which color his viewpoint both in particulars and in general. He believes, for example, that values are not simply *there* to be appropriated and used but, rather, that they are always emergent. He believes that for modern man values must come from multiple sources and that it will not again become feasible to treat values as singular either in origin or in application. In accepting these assumptions he also feels that the entire problem of values is thereby made more attractive, more inviting.

BASIC PHILOSOPHY UNDERLYING The University Christian Mission

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As a background for discussing the basic philosophy of the University Christian Mission let us consider briefly its history, organization, purposes, function, and program.

Religious emphasis weeks of various types have long been a part of the university scene in this country. Some colleges have conducted them every year. The visits of men like John R. Mott and Sherwood Eddy will long be remembered in the annals of hundreds of schools. The movement now to be described had its rise in 1937. It was an outgrowth of the National Preaching Mission conducted in urban centers by the Department of Evangelism of the Federal Council of the Churches of Christ in America. When speakers from that Mission appeared at universities near the centers visited, the response was favorable. With this in mind Dr. Jesse M. Bader, Executive Secretary of the Department of Evangelism, proposed a Mission to universities. Such a Mission was conducted successfully from 1938 to 1940 on forty-six campuses, chiefly state universities. During the war years, the program was reduced in scale. To meet increasing post-war needs, it has been greatly expanded since 1945. Twenty-four large-scale Missions were held during 1946.

The UCM is a project of united Protestant Christianity. It is sponsored jointly by the Department of Evangelism of the Federal Council of Churches and by the United Student Christian Council. Delegates from both these groups comprise its National Committee. The Federal Council of Churches represents the major Protestant denominations in the United States.

The United Student Christian Council represents the National Student Councils of the YMCA and YWCA, the Student Volunteer Movement, the Interseminary Movement, and the student work divisions of the twelve Protestant denominations which have national student programs.

The purpose of the UCM is fourfold. First, it seeks to awaken an interest in Christianity on the part of large numbers of students. This means it is an all-campus project, attempting to reach those not usually touched by religious agencies. At Alabama State College, for example, nearly every student went to at least one meeting daily. Most of them attended two or more. In fact, one could hardly enter a dormitory (except after midnight) without encountering several informal discussions on religion.

The second function of the Mission is to present our faith as clearly as possible—to indicate just what Christianity is and does. Large numbers of students and faculty members have grossly inadequate ideas about religion. They may identify it with superstition or the Billy Sunday type of emotionalism. Often they rebel at denominational differences but are ignorant of the many ways the churches work together. Frequently they are unaware of what the church is doing to improve society in such areas as race relations and labor conditions. To them religion is still "the opiate of the people." Those who have heard of the social gospel may condemn ministers as "communists." The Mission seeks to dispel such misconceptions and to help overcome religious illiteracy. An evaluation committee at Mon-

tana State College reports: "The week was successful in arousing a much greater consciousness of religion. Because of the high calibre of our leadership, the campus now realizes that religious values have dignity, power, and definite application in life situations." From Southern Illinois Normal University comes the statement: "The campus was awakened to the intellectual acceptability of the Christian faith."

This leads to the third aim or the Mission—to cope with intellectual problems regarding religion. When a student takes many subjects in different fields, questions with religious implications are certain to arise. It is important to meet those questions frankly. The relationship of religion to science often needs to be straightened out. Sometimes students need to be shown that the anti-religious arguments of a cynical professor are not unassailable. They learn that Christianity has answers to mechanistic or rationalistic interpretations of life.

The fourth and culminating purpose is to win students and faculty members to a fuller commitment to Jesus Christ and His Kingdom. This implies not only deeper personal living, but also positive social action in such fields as economics, race relations, and international affairs. The National Committee is convinced of the relevance of the Christian faith, both to personal life and to the great social issues of this age."

The aims just outlined are accomplished through religious emphasis weeks, called Missions. These are sponsored jointly by the National Committee and a committee on each campus composed of students, faculty members, religious workers, and administrative officials. These Missions provide opportunities for exploring every possible means of presenting the Christian faith to students. Local and national committees are constantly on the alert for new methods and effective adaptations of old ones. The wealth of experience thus gained is made available through an advisory service to schools throughout the

country. The twenty-five Missions sponsored yearly by the National Committee serve as laboratories and examples for the scores of colleges which annually conduct their own religious emphasis weeks.

The program of a typical Mission includes convocations, informal meetings in living units, classroom sessions, seminars, faculty discussions, personal interviews, opening and closing retreats, daily leaders' meetings, and a great variety of formal and informal conferences. Often special meetings are held with counselors, house-mothers, student affairs officers, and others in positions of influence. Every available channel is used to make the campus aware of religion.

This, in brief, is the UCM—its history, sponsorship, purposes, function, and program. Let us consider now the nature and implications of the philosophy upon which it is based. The UCM naturally reflects the points of view of the individuals who comprise its National Committee and the sponsoring agencies they represent. Of course, some differences are inevitable with respect to emphasis. Yet general agreement exists regarding essentials. Although several members of the National Committee have been consulted regarding what follows, it is not to be considered an official statement. However, it grows out of years of work with the Committee and the experience of conducting thirty-two Missions.

One conviction underlying the work of the UCM is that religion should play a significant part in the life of every institution of higher learning. This is true because it has played a significant part in the life of humanity. The study of religion is just as valid an intellectual pursuit as the study of psychology, literature, or mathematics. It should have a place in both curricular and extracurricular activities. This is usually recognized in small denominational colleges. But in the large universities, especially state or independent schools, administrative officials frequently feel no responsibility for religious

and moral leadership. The Mission seeks to make them face up to these responsibilities. Its impact has affected such results as curriculum changes, the establishment of departments of religion, the securing of university chaplains, and the thorough evaluation of the religious orientation of colleges.

Certain state laws prohibit sectarian instruction in the public schools. The work of the UCM is not included in this prohibition because it is not sectarian. In contrast to denominational programs it represents the united impact of the Protestant Church. On many campuses Jewish and Roman Catholic leaders join those of the Mission to provide an even more inclusive approach. When leaders appear in classrooms, they do so as experts in the subject matter of those classes, as well as authorities in religion.

The principle of church-state separation has proved its value in many respects. In the opinion of this writer, however, it has also been responsible for creating at least one evil. This is to be expected, for in a complex society most values have undesirable concomitants. The evil is that when religion is not given a place in public instruction, students and faculty members alike tend to consider it unimportant. The UCM helps to restore the balance.

Another important characteristic of the Mission is that it is evangelistic. The official Statement of Purpose reads: "The UCM not only serves an educational purpose, but it also seeks to win students to an active Christian life and service in the church." The Mission is based upon a conviction fundamental in the history of Christian thought. This is that Christianity is not just one religion among many of equal value, but that through Jesus Christ a person may attain a quality of life higher than the same person could attain through any other faith. Leaders are secured with the understanding that they will be free to present this message in a forthright manner without "watering it down." It has

been said of the Earl of Balfour that he believed two plus two equaled four but was "too much of a gentleman to press the point." This is not the spirit of the UCM, an official statement of which reads: "Commitment to God in Christ is the supreme aim of our work. Every man must make a decision regarding his relationship to God."

Recent discussions and actions of various groups in the Student Christian Movement have stressed the need for evangelism. The UCM helps to meet this need. It is in a position to conduct experiments and to evaluate their effectiveness. The most fruitful results appear to have been accomplished through a twofold process. The first is that of gradually clearing away doubts and perplexities which prevent acceptance of the gospel. This leads naturally to the suggestion that if one has come to believe in Christianity, he will want to make a definite decision regarding it. The intellectual process is followed by the communication of faith through the contagion of Christian personalities. No one type of meeting accomplishes these results. They usually come through the total impact of the Mission — the long period of preparation, plus the intensive stimulation of the Week itself. The strongest impression seems to be made when a leader can meet frequently with the same students. Although the answer may never be completely found, the experience of seventy-eight Missions indicates that to some extent, at least, we are discovering the secret of evangelism on the campus.

A third conviction underlying the Mission program is that it must stress the church. It serves a real function by giving the Protestant forces a channel through which to do a type of work which would not otherwise be done. It provides a striking means of bringing to students, through able leaders, the message of Christianity. Thus it serves the home churches from which students are absent during college years. The Mission

is not an isolated or ephemeral event. It is integrated into the on-going religious life of the campus. The effectiveness of local church and Association programs largely determines the success of the Mission. In turn, it invigorates the religious groups and gives them direction. Each supplements and strengthens the other. It is through the church and its agencies, including the YMCA and YWCA, that follow-up activities can be conducted. Students reached by the Mission are urged to relate themselves to the church.

This leads to another conviction upon which the Mission is based — that the approach must be largely educational in nature. No careful student of church history can doubt the value of decisive, dramatic presentations of the Christian message. Also evident is the importance of conserving the results of such methods by an educational process — provided it takes account of the work of the Holy Spirit. Both evangelism and education have a place in the UCM. The effectiveness of the Mission is to be measured not only by what is accomplished during the week of religious emphasis, but also by the possibilities it opens up. Usually it is the occasion for a careful analysis of the local religious situation. During and after the program, many definite plans are initiated through which needs revealed by the Mission can be met.

In accordance with the educational approach members of the university community are reached in their natural groupings and situations. For the most part, they are not asked to attend special meetings. The Mission goes to them — into their classes, living units, and group meetings. Hundreds of these small intimate discussions are probably more effective than a few mass meetings. However, each method has its distinctive contribution. Usually we need not choose between them; we can have both.

The importance of the educational process of clearing up questions and misconceptions regarding religion has al-

ready been noted. This is an essential preliminary to asking for decisions. A student cannot commit himself to a faith the true nature of which he does not understand. The Mission also takes account of the incidental educational influences which affect students. That is why visiting leaders meet with house-mothers and student counsellors and why they often discuss questions concerning living accommodations, recreation, and all types of extracurricular activities.

A further implication of the educational approach is that the leaders operate as a team of from five to twenty members. No one is considered a star. Each individual usually receives less attention than if he were to visit the campus alone. Yet the total impact is greater than the sum of the impressions each would make individually. There is great educational value in the harmonious working together of a group of leaders, each of whom has his own special emphasis.

A fifth principle to which the UCM is committed is that of co-operation. It has already been noted that it is a project of united Protestantism and that on the campus level, it often forms part of an integrated approach including Jewish and Roman Catholic leaders. This is possible through a recognition of the principle that each faith has a right to be heard. Yet the practice of co-operation is not limited to religious organizations. Student government associations, faculty clubs, administrative officials, and other key groups and individuals on the campus also participate actively. This is a major reason for its success in reaching so large a proportion of the campus population. It is a practical project upon which all may unite. Co-ordinating councils are needed, but even more important is a definite task upon which all may work together. The UCM is the living exemplification of the structural unity of such councils.

The project is co-operative also as regards the relationship between national

and local committees. Questions regarding program and leaders are settled jointly by both groups. In most cases campus committees take the final action, since they are best acquainted with local needs. It is understood, of course, that such decisions will not militate against the national objectives. For example, it would be inconsistent with its aims for the National Committee to sponsor a program designed to convey the impression that one religion is as good as another.

Of the convictions upon which the UCM is based, the most important one is that this is a task to which we have been called of God to meet a great spiritual need of our day. We do not consider it merely a human enterprise. The official Statement of Purpose refers to the Mission as being "founded in God's eternal purpose that man may discover the fullness of life which comes through fellowship with Jesus Christ and through the service of the Kingdom of God." We feel that in this project we are co-workers with God. This means that His power is available and necessary for the spiritual effectiveness of the work.

The World's Student Christian Federation, out of wide experience in recent years, declares that "in Missions of this kind, the decisive factor is the preparation of a group of convinced students." The schools where the Mission seemed to strike deepest were those where advance preparation included considerable prayer. On one campus groups in eleven different

dormitories prayed together daily for weeks before the leaders arrived. The effects of this were indicated afterwards by statements from many students and faculty members. One senior wrote of the experience: "The leaders were eager to make me think. They cleared up many religious and moral questions for me and set me on the path to seeking what is right. They had the hold on life that I want to have. They inspired me to try to be the same way. They made me feel that nothing could make anyone happier than being able to help people as they helped me. . . My roommate wants me to tell you that it all helped her to really find God."

We have found that when consecrated groups of Christians pray that God's will may be done through the Mission, it becomes the channel by means of which lives are changed. A statement issued by the National Committee expresses it this way: "Conscious that an enterprise of this kind can be carried through successfully only under the guidance and through the power of the Spirit of God, those upon whom the responsibility has fallen to organize the effort, call for a fellowship of prayer. Let all those, inside and outside university circles, who are concerned about the future of true Christianity among students unite in earnest intercession that God may write the work of the University Christian Mission into the annals of His Kingdom in our time."

EMERGING NEEDS AND INTERESTS OF Young Adults

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Quite frequently there is a difference between what a teacher conceives to be the interests and needs of young adults and what these persons express as their felt needs. Recently I was talking with a leader in adult education who expressed to me the conviction that what young adults needed was straight theology. As he put it, "They do not know what they believe." Weighing this assertion I tried to retrace my steps during the last six months, when I traveled more than 15,000 miles and met with between four and five thousand young adults in conferences from coast to coast. Among these persons I encountered a variety of interests and needs that must be analyzed more accurately than the sweeping assertion "they need more theology." This article is a presentation of those interests and needs in the spirit of Dr. Karl Mannheim when he wrote, "Analysis for the sake of increased awareness is the thing needed today, for neither pure instinct nor unenlightened intuition can help us in a situation as involved as ours." (Page 129, *Diagnosis of Our Time*).

During the last five years, young adults have had their lives uprooted, pushed about and transplanted more frequently than any other group of people in the population. They have been dispersed to all sections of the globe. They have encountered more cultures, met up with more peoples than any previous generation in American history. They have been drained off the farms and small communities, and poured into huge

housing projects where their lives were confined and monotonized by the routines of mass production. Although these experiences have blighted the hopes of many, I have been amazed at the ability of these young adults to make the best of a very unstable housing, recreational, family and economic situation. They have shown creativeness and adaptability beyond all prediction. For example, the present influx of unprecedented numbers of these young people into the colleges gives evidence of the fact that they are very ready to take full advantage of the opportunities which education offers. I have found them to be realistic, responsible and ready to help in the tasks of rebuilding.

For the purpose of analysis I have set down six areas in which the attitudes of young adults need to be explored further by those who work with them. These findings which are given, are the exact quotations from young adults and were discovered through group conferences with veterans and young adults across the country in an attempt to find out what problems and patterns in religious living were beginning to emerge. Complete freedom of expression was encouraged in these conferences, and the young adults were encouraged to speak about their own problems as they actually felt. Although such freedom is never attained fully, I felt that the ways in which the young adults expressed their attitudes indicated they were searching for some personal and very real values.

Area I — Attitudes Toward Religion

1. What do you believe will be the effect of wartime experiences on the religious attitudes of veterans?

"Time after time veterans themselves have indicated they felt war experiences brought out the religious background or lack of it in the lives of young adults. They expressed the conviction that persons with religious backgrounds had more consideration for other people than those who did not. Among servicemen there is a lack of sectarianism in their approach to religion and a concern for Protestant unity."

"As a basis for world unification, we call upon the Methodist Church to take leadership in promoting Protestant unification, stressing particularly the need for beginning at the community level. More interdenominational and interracial meetings should be encouraged." (Methodist Veterans Conference, Columbus, Ohio.)

2. Has the church given adequate religious training to its young people?

It was here that many veterans and other young adults expressed the need for better teaching within the church, so that young adults would have a clear understanding of the basic beliefs of the Christian faith as a vital factor in daily life. They felt that the church's educational program should be much more concerned and interested in persons. They contrasted the way in which real Christian people treated other persons in the army with those who did not profess Christianity. It was this discernible quality of difference which they pointed to as the outcome of the church's educational program. Teaching should be backed up by motivations that would help persons put their beliefs into practice.

3. How can the church help its people make religion effective in their daily lives?

"Many Negro veterans are up against the discouraging problem of having to live in a society where they do not make the rules. This is a very difficult problem for one's faith. How can so many Christians create such political and economic barriers against

us, especially Christians who are in places of representation in the government? I think the church should do something about such people. It should seek to change their attitudes toward other people and to replace them in positions of responsibility. There are men in Washington who try to create prejudice and to set one group against another. Should not the church go to work in a place like Washington and create better relationships between racial and minority groups in that city? We think the church must be effective in its fight against discrimination. There are many people among us who say that this is no place for the church, but we believe that religion must be practicable and work out every-day experiences if it is to be effective." (Mississippi Young Adult Conference.)

"I believe that people in the church have got to begin to apply their religion by going out after other people. Folks are lonesome today, they need the church. They have been pushed around, they need real friends at a place where they can have wholesome fellowship. They must be more concerned about other people." (California.)

"One of the best ways in which the church can make religion practical is to provide opportunities for responsibility and leadership for more people in the organization. The early training which many Christians get in this kind of group is one of the most valuable assets that helps them to readjust to new situations in their daily lives." (Philadelphia.)

Area II — Religion in Family Life

1. What preparation for marriage should the church provide its young people?

The church should at all times fulfill its obligation for the training of its young people for marriage and a successful home life. Ministers should be required to train themselves adequately for pre-marital counseling and should take the initiative in offering such counsel to candidates for marriage. Pre-marital counseling should be followed by post-marital advice, to the end that parents are better qualified to give sex ed-

ucation to their children. Parties to the marriage agreement should be adequately informed on all aspects of marriage to those of other faiths. Periodically, members of the clergy from the pulpit, and teachers of religion, should present the problems involved in love, courtship and marriage, stressing the intellectual, social, physical and spiritual aspects of successful home life." (Veterans Conference, Wisconsin.)

2. What difficulties do young adults encounter in making marriage a success today?

"We are the victims of the activities of power blocs. Each time a housewife goes to the market she is confronted by forced shortages and rising prices. How can we make our homes suitable havens of fellowship and love when the unbalanced economic situation and political power blocs exalt greed and selfishness?"

"Many young adults who endured the forced separation during wartime held up under such strains because they planned ahead for the day when they could re-unite their families. The inadequate housing facilities now make it necessary to live with in-laws or in overcrowded quarters. This condition increases tensions, feelings of insecurity and the frequency of emotional outbursts. How can the church help us gain poise for our own lives and the lives of our children when we are living in very inadequate surroundings?"

"There is need for more training in home management. Our lives are motivated too largely by a sense of transiency. We have moved into many new communities during the past five years and usually do not stay long enough to be accepted. The children do not feel secure at home and we do not feel at home in the community. How can the church help us to feel at home in these new situations?"

"The inflation period has created differences in tastes. The children with parents whose incomes have risen with the inflation period now have very expensive toys. The children of families whose incomes have remained stable want the same kind of toys and clothes as their

playmates. These increased tastes and wants produce cleavages in their friendships and associations. How can the church help us and the children to put more value on persons than we do on things?" (All of these problems were raised by young adults at the Conference on Religion and Romance in Des Moines, Iowa.)

3. What helps do you need to make religion more vital in your home?

"Religion is such a subjective affair how can we make it real to children? How can we teach Bible stories intelligently instead of giving the whole book to children? What should be left out of the Bible in reading it to children?" (Conference with young adults, Cincinnati, Ohio.)

Area III — Religion in Community Life

1. What problem of community life do you feel should be a matter of larger concern to Christian people?

"Health is one of the biggest causes of separation among Negro families. Too many of our people have diseases, and they inflict them upon other people. Can't the church do something to help promote better health? Many states have laws requiring blood tests before marriage. Should we work toward this kind of legislation? Some communities have health centers where people can go to get instruction on health problems. Could we do anything to see that more of these places are set up? The church must do something to help train our people to be healthy in body and mind. If we have diseased bodies, we will have diseased minds too." (Conference on Church and Young Adults, Meridian, Mississippi.)

2. What can churches do to improve community life?

"We commit ourselves to: making our churches centers of the social activities of the community which will serve the basic needs of our people, always keeping in mind the real spiritual purpose of the Christian church; to the church-sponsored training of laymen for community serv-

ice; to making our churches conscious of the needs of the community; to the promotion of community recreation; to a determined effort to bring the teaching of religion into the curriculum of the public schools; to the application of the Christian gospel, with its affirmation of human brotherhood, to the problem of racial discrimination, to taking the lead as young churchmen in the formation of interracial community councils, to taking affirmative action in local situations, and to seeking equalization of educational opportunity for all races." (National Conference of Young Churchmen, Lakeside, Ohio.)

3. What can young adults do through the church to improve the community?

"Young adults can serve best in the church and community by building brotherhood and good-will among various racial and cultural groups. We urge young adults to visit other churches where minority groups are meeting. We suggest the churches develop interracial work projects that would be of benefit to the agencies serving minority groups. We desire to encourage young adults to sponsor children's parties on an interracial basis and plan together with other groups for them. We believe young adults should serve on committees of unity that seek to establish better economic and social relations between racial groups." (Philadelphia, Young Adult Conference.)

Area IV — Religion in Human Relations

1. What problems do young adults encounter as they try to be more Christian at their vocations?

"There is a conflict in the minds of many young adults today between the need for economic security and seeking a job where one can be more Christian. There are relatively few jobs in which one can adhere strictly to Christian principles. We must compromise our ideals to make a livelihood in this highly competitive society." (Conference with young adults, Cincinnati, Ohio.)

"We need help in reforming our vocational plans. Many young adults have

some economic security today and would like to go on, train for a profession and be of greater service to their fellowmen. What is the church doing to challenge, motivate and help them re-form their vocational choices?" (Nashville Workshop with Young Adults.)

2. What group tensions should the church seek to alleviate?

"We look to the church to develop a general strategy and a deep social consciousness on the part of individuals for active participation in developing interracial good-will and a program for human justice. Unless these relationships can be undergirded with religious motivations, the brotherhood and racial understanding we develop will not endure." (Interdenominational Conference with War-Affected Personnel, Winona Lake.)

3. Where should the church strengthen the moral foundations of our society?

"We want our religion to be more dynamic. We want it to affect our lives individually and help make better people of us. Gambling, alcoholism and delinquency are increasing everywhere. The church must undergird our lives with moral foundations to meet these temptations and overcome them. It should be a source of power that helps us to curb these destructive forces in our communities." (Young Adult Conference, Pittsburgh.)

Area V — Religion in World Affairs

1. How may teachers develop a greater concern for human needs among young adults?

"Young adults are confused in their attitudes toward other people. Some servicemen returned with wholesome views of what the church has been trying to do in other parts of the world. Others are very pessimistic about what can be done. Young adults need to catch a vision of the kingdom of God or some other great concept that includes all peoples of the world and becomes a symbol of their highest allegiance. They must be guided to discover the meaning of the kingdom

of God in international affairs." (Pacific-Northwest Young Adult Conference.)

2. What is the most urgent problem that should be brought to the attention of young adults?

"We feel that feeding and sending clothing, as well as money, to stricken families in the war devastated areas of Europe and Asia is the most important single thing in the world today. Young adults should be urged to send these supplies monthly through the United Service Centers." (California.)

3. What can the church do to support growing world unity?

"Young adults should be urged to understand and support the growing movements among religious groups toward unity and the emergence of a world church. Young adults should be encouraged to participate in world conferences with other young adults, so that they may have a better understanding of their problems." (Young Adult Conference, Idaho.)

Area VI — Training to Support the Life and Work of the Church

1. How may religious leaders help young adults deepen their own personal faith?

"We believe that church leaders and teachers should help young adults discover those basic beliefs in God, Jesus Christ, the church and the kingdom of God which make a real difference in their lives. We are aware of the present tendency toward authority in matters of Christian belief, and we wonder whether this authority has a firm foundation. If it is not rooted in the experiences and convictions of young adults, we believe it will not endure. We urge religious leaders to present the opportunity to young adults to commit their lives to a personal dedi-

cation to the will of God, and to develop their individual lives on religious principles of devotion to God and concern for one's neighbors." (Oregon Young Adult Conference.)

2. What training in churchmanship do young adults need?

"Young adults need to train for volunteer leadership in many of the church's activities. They need to be trained to contact other young adults and unchurched people through visitation and evangelism. They need to understand the church's total program of work and be fitted for responsibilities in it. They need to deepen their own practices of worship and to develop a greater concern for congregational worship. They need to be trained in working with their own children in the home. They need to be trained as youth leaders and volunteer recreational workers in the church. They need to be trained for teaching in the church school." (Rock River Young Adult Conference, Illinois.)

These expressions of felt needs give religious education a clue to curricular materials, discussion topics and learning experiences which young adults seek. Here is the arena where the life processes are interacting for young adults. If religion is to be related to the life patterns of these young people, it must be related to their interests and needs in vital ways which give meaning and purpose to the values which the religious community upholds. It must become alive in the motivations of veterans, home-builders, and vocational newcomers, and be embodied in the religious fellowship of which they are a part. Religious education must lead young adults from their felt needs, through an evaluation process, to new commitments that lead to service and action in society.

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AFTER

Thirty Years

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American newspapers and magazines have recently given valuable space to the weekday movement. Through reporting the court trials and discussing the issues involved, editors have provided weekday religious education with at least a million dollars' worth of free publicity. Readers who had heretofore been ignorant or indifferent suddenly began to take sides and discuss both the achievements and also the shortcomings of this particular enterprise. Some dubbed week day religious education a "Dangerous Movement;" others hailed it as a "Messianic Hope;" while still others declared that the real truth lay somewhere between those two extreme evaluations.

All this is happening just now as the weekday movement passes its thirtieth birthday. At this point, two million children are enrolled in weekday schools held in 2200 communities in 46 states. Surely, this is a fine record of numerical growth during a short span of years. But this is no time to rest back upon the laurels of rapid expansion. Instead, this is the time to make a critical analysis of the program to date and to indicate some conditions which must be met if weekday religious education is to become an increasingly effective force in our national religious life. The writer (as just one more observer) suggests these current trends and growing points inherent in the weekday movement after its first thirty years of existence.

1. The weekday church school needs to be used as a means of recruiting unreached children for the church.

For a long time we have known that over half of the boys and girls in our public schools have been without any religious affiliation. All too often the majority of this "unreached half" is not enrolled in the weekday church school. This is particularly true in situations where the Protestant classes are set up on a denominational basis which make an "outsider" of the child without church school membership. Thus, the very children who most need the benefits of religious nurture through the weekday school are those who get lost between denominational lines. There is an urgent need for a kind of weekday religious program which makes conscious efforts to enroll the "unreached portion" of our public school population.

In other cities where between 90% and 100% of all public school children are enrolled in weekday religious education classes, hundreds of them find there their first experience of religious teaching or worship. That is all to the good, but it is not enough. The one hour a week must be supplemented with home visitation on the part of the weekday teacher. It is his responsibility to help bring religious influences to bear on the home and to enlist the child and also his parents in other phases of church life.

Cause for encouragement comes as we

note that in many parts of the country an organized effort is now being made by teachers and pastors to follow up unchurched weekday children. Unless this becomes a wide spread and an intensive campaign in country community, town, and city, the weekday school will miss one of its greatest opportunities of reaching for the church thousands of boys and girls.

II. Weekday teaching needs to be more closely related to other phases of the child's total education.

The one hour spent in a weekday class will be only a minor episode for a child if it stands alone, unrelated to his other ongoing experiences. But, on the other hand, that one hour may be of strategic importance if it is tied up with his other interests and activities. A few illustrations will suffice.

A class of fifth grade children in the weekday school spent several sessions creating, learning, and arranging materials to be used for a home worship service on Christmas Eve. Parental interest and family participation greatly enhanced this classroom experience and gave it "leading on value" in the majority of cases.

Special invitations to the community summer vacation church school were issued to all Protestant weekday children. The program built upon, but did not duplicate, their weekday religious education work.

Sunday church school and weekday school teachers meet frequently for conference. These sessions help them as they work with individual children and as they plan a comprehensive program with special Sunday and weekday emphases.

Without crossing the line which separates church and state, weekday and public school teachers are increasingly finding it helpful to share together their common tasks and concerns. This often involves joint planning for the welfare of children who have special abilities, needs, or difficulties. Knowledge of the

public school science course at the eighth grade level enables the weekday teacher to think with her class about some of the scientific marvels of our universe, and to use such thinking as a springboard to wonder and worship.

These signs of progress point the way toward a time when our weekday programs will be geared in with all phases of the child's education. Then, and then only can the weekday program achieve its maximum effectiveness.

III. The weekday curriculum needs to be improved.

The writer is not competent to speak about the curricular arrangements worked out by our Catholic and Jewish friends. All that is said in the following paragraphs, will, therefore be in reference to Protestant planning.

Observation has led to the conclusion that our curriculum is of uneven worth. There is no nationally accepted curriculum and probably there never should be any such stereotyped weekday program. In some cities and rural areas, there are excellent courses of study which draw upon the best materials now in print. A number of local and state groups have developed their own weekday courses, many of which are excellent, especially at the point of their adaptation to local needs. It is true, however, that others of these indigenous courses are thin and poor, due to lack of competent writers. For the most part, the Protestant curriculum is a rather haphazard affair. Its selection is all too often a matter of chance, rather than of considered planning. If weekday work is to forge ahead some drastic curricular changes must be made — and quickly! The following guide posts are suggested to weekday systems seeking to strengthen their present study programs. A worthy weekday curriculum must be:

Balanced. This infers courses from the Biblical approach and also from the life-centered approach; attention to missions, church history, worship, and social action. Over a period of years every Protestant

weekday school pupil should receive a comprehensive picture of the major elements of our religious faith and practice.

Consistent. The approach and the viewpoint should be consistent as the child progresses from year to year. A fundamentalist interpretation followed by an ultra-liberal emphasis will only bewilder and confuse him. While there can never be complete agreement among the leaders, it is necessary that they work out a common philosophy about curriculum, in order that the child's weekday experiences not be a series of contradictions.

Progressive. A curriculum which is vital to the child stimulates him to fresh discoveries and enlarged insights as he matures. The primary child learns about the church as a building and then, later, as a high school student he reaches out toward the concept of the "ecumenical church." Local curriculum committees need to look with a critical eye upon the sequence of courses to make certain that they provide a *growing* religious experience for the child. The true success or failure of weekday religious education in many cities will hinge on this issue.

Life centered. A public school principal, talking with a sixth grade child who had many problems, raised this question: "Does your religion ever help you in your school life?" The child looked amazed and then replied: "Why, I never thought of that before. Sunday school always seems so long ago and so far away."

Weekday religious education classes because they meet on school days (and often in public school buildings) may be "life centered" in a unique way. This will be true only if the teacher is alert to the children's every day activities, interests, and problems and uses curricular materials as a means to an end.

Scholarly. Before printed materials are incorporated into a course of study they should be carefully scanned for their accuracy. Some "fearful and wonderful" units are now found in weekday schools.

Readers on the curriculum committee may well ask: Do these recommended courses take account of the findings of recent Biblical scholarship? Of modern scientific discoveries? Is there anything here which a child must unlearn or repudiate in his more mature years? Are the methods and resources suggested on a par with those found in the best public school textbooks? These, then, are some criteria which may serve as a measuring rod as efforts are made to improve the present weekday curriculum.

Improvement is sorely needed as any field worker will testify. Hope lies in the fact that local groups are seeking help in selecting curriculum and are ready to use standards, such as the above, as a guide.

IV. The weekday program needs to be operated on a community wide basis.

After thirty years it has become evident that the weekday program is bigger than any one denomination or faith in the local community. If it is to succeed it must be set up on a broad base.

Interfaith. Weekday work has often failed or prospered to the degree that its leaders of all faiths have been able to work together. Experience has shown that matters of schedule, public school relationships, legal problems, and publicity are handled well through a unified approach by a committee of rabbis, priests and ministers, augmented by lay members from each faith. Such a total approach makes the force of the weekday program hopeful to report that yearly progress is felt and respected by all citizens. It is apparent at this point.

Interdenominational. One of the most discouraging facts about the Protestant program at present is the cleavage between denominations and also the formation of religious blocks, gathering together those of like theological persuasion. In one state the fundamentalist group has actually incorporated its own program which is operating in competition with the

State Council group. Numerous Bible Clubs and Child Evangelism Fellowship groups have made serious inroads in the Protestant program. Unless this tendency is checked, untold damage will be done to the entire weekday movement. Public school leaders cannot and should not be expected to deal with a great many Protestant sects.

On the other hand, many denominational groups are working together through county, city, and state council departments of weekday religious education. In these cases, likenesses are magnified and denominational differences minimized. The future belongs to the weekday system which operates in this spirit.

Interracial. Because the weekday school includes "all the children of all the people" (who wish to enroll their boys and girls), it is, by its very nature inclusive, rather than exclusive in character. Although children usually attend their own racial church schools on Sunday, they are apt to be grouped together for weekday religious education classes. (This is true in cities where public schools are not segregated.) This opportunity for study and worship in an interracial church school group is one of the happiest features of the weekday program and one worthy of special note in these days of rising racial tensions. The weekday church school thus stands in a position to teach through actual practise the brotherhood of all races in the sight of God.

V. The weekday program needs efficient administration.

Many well-intentioned folks are leading their weekday programs to failure through blundering at the following points. Conversely, other leaders are guiding weekday programs to success through their regard for these matters.

Thoughtful planning. Over a period of years it has been discovered that this is best done by a representative group of folk: ministers, laymen, parents, public school leaders, weekday administrators, and weekday teachers. Such planning re-

quires long range thinking, time, and patience, but, oh, how well it pays!

Generous financial support. Such support often spells the difference between success or failure of weekday work. There is a direct correlation between the amount of money spent per year per child and the quality of the weekday program. After thirty years it has become a certain fact that there is absolutely no cheap way of operating a satisfactory weekday church school. Each year larger amounts of money are being appropriated for this work. Weekday leaders feel that this kind of support is imperative if the weekday program is to operate on an effective basis.

Adequate housing and equipment. These facilities have not always been provided for Protestant weekday classes. While there is still much to be desired, it is encouraging to see that in these present days of building and re-modeling many churches are seeking to provide an environment conducive to worship, study, and Christian fellowship for weekday pupils. Creative weekday teachers who meet their classes in public school classrooms are growing in their awareness of the importance of "atmosphere" and through simple arrangements are able to create a "churchly" setting.

Effective leadership. In a few weekday systems the Protestant forces have been able to secure well trained, consecrated leaders who have served on a full-time, year round basis. Wherever this has been true, the results have more than justified the cost. At the present moment one of the greatest weaknesses of our Protestant program is just this: the lack of qualified administrators, supervisors, and classroom teachers. Some of our national church boards and our seminaries are taking serious note of this shortage and are seeking to raise up a Protestant "teaching order" comparable to the trained leaders serving Catholic and Jewish children through their weekday schools. Thus, weekday work has recently become another avenue of

Christian service for young people. It is probable that in years ahead there will be an increasing demand for this kind of leadership.

VI. The weekday program must be undergirded by clearly written state laws which give legal standing, security, and stability to this enterprise.

Witness the confusion and delay now being suffered by many weekday programs due to the inadequacy of present state laws, some of which are subject to varying interpretations by equally competent lawyers. Space does not allow for a full presentation of this problem, but this may be stated as the conviction of this writer. Friends of the weekday movement — Catholic, Protestant, and Jewish — need to work together to achieve for weekday work a more satisfactory legal status than the one under which the program now operates in many states. Without such a basic foundation, the program will be constantly at the mercy of its foes.

VII. The weekday program must avoid all practices which might endanger the continued separation of church and state.

From its inception thirty years ago, the weekday program has, for the most part, gone forward in full co-operation with the public school, but without any organic relationship to it. This finely drawn distinction has perhaps been the genius of the plan. There are, however, at the moment a few danger signals on the hor-

izon as here and there the dividing line is crossed. Practices, such as the following are fraught with peril, not only for the weekday program, itself, but also for the future relationship of church and state: namely: the selection of weekday teachers by the public school board of education; the preparation of weekday curriculum by public school teachers under public school supervision on public school time; the use of public school teachers as teachers of religion on public school time. These practices are fortunately rare, but wherever they do occur they must be eliminated. While religious and secular educators may and should work together for the welfare of all the children, (as was indicated earlier in this article), weekday religious education must be independent at the points of: finance; choice of leadership and selection of curriculum. Only then can we carry on the weekday program and still maintain the fine tradition of a free church in a free state.

Conclusion.

In the foregoing paragraphs an attempt has been made to highlight some of the strength of the weekday movement, to call attention to some of its weaknesses, and to reveal some of its growing edges. It is hoped that these candid observations from the pen of one weekday worker may help readers to come to grips with the real problems which need to be considered as the weekday movement has passed its first thirty years.

MINORITY GROUPS IN The United Nations

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The concept of fundamental human rights offers the most fruitful and practicable context within which to consider the relationship of minority groups and the United Nations. Preoccupation with discussion of the veto and disarmament in the recent sessions of the General Assembly tended to obscure the important fact that for the first time in history the organized international community has been vested with the stated mission of protecting the individual, and of making possible the enjoyment of the rights of man and of fundamental freedom by all; without distinction as to race, sex, language, or religion. Human rights provisions are interwoven throughout the United Nations Charter — in the statement of purposes and principles, in the chapters on the General Assembly, on trusteeship, on international economic and social cooperation, and in the chapter on the Economic and Social Council. Since minority groups, whether they are the inhabitants of non-self-governing territories, the stateless and nationless refugees of Europe, or the racial, sexual, lingual or religious cultural enclaves within larger cultures, have been the principal victims of oppression and general denial of human rights, it is more than passing appropriate to examine the nature of the human rights provisions of the United Nations Charter in assessing the relationship of minority groups to the United Nations.

The United Nations Charter itself made no attempt to define fundamental

human rights and conferred no power on the organization to enforce the observance of human rights. The United Nations, as an organization, "is based on the principle of the sovereign equality of all its members," and it cannot intervene "in matters which are essentially within the domestic jurisdiction of any state. Since all violations of human rights can be held to be within the domestic jurisdiction of the state, it might appear that the United Nations had denied itself the power to implement its high purpose. This precise issue was tested last fall when India charged the Union of South Africa with practicing racial discrimination against East Indian nationals, and Premier Jan Christian Smuts of South Africa argued that the problem was an internal matter of South Africa in which the United Nations could not intervene. The issue was decided in favor of human rights when a General Assembly plenary session adopted a resolution last December recognizing India's charge against South Africa and calling for both governments to report at the next Assembly meeting on steps taken by South Africa to bring its treatment of the Indian minority into conformity with the human rights provision of the United Nations Charter. In another related action, and one having significance for the peoples of non-self-governing countries, the Assembly rejected South Africa's proposal for annexation of South-West Africa and requested South Africa to submit a trusteeship agreement for the area, which it now holds by mandate. Since trusteeship agreements are

expected to embody provisions for the preparation of dependent peoples for eventual self-government, the Union of South Africa was directed to prepare a plan for the natives of South-West Africa which will represent a reversal of its past and present policies with respect to non-white subjects.

The General Assembly took other steps having great significance for minority groups. Women constitute, perhaps, one of the most universal and largest minority groups in the world, with respect to political and social status, and approximately 20 per cent of the United Nations still do not give women equal political rights with men. Despite this fact, the General Assembly in an historic action last fall approved a resolution recommending that all member states which have not done so grant women the same political rights as men. This marked the first time that a world parliament of sovereign states had supported the principle of votes for women.

In other actions, the General Assembly established an International Refugee Organization with power to maintain refugee camps and resettle stateless and nationless refugees, passed an Egyptian resolution calling on all nations to "put an immediate end to religious and so-called racial persecution and discrimination" and adopted a Cuban-Indian-Panamanian proposal that genocide (the attempt to wipe out a whole religious, national or racial group) be declared an international crime for which statesmen and "private individuals" can be punished. Thus, aroused by the infamous actions of the Nazi government, the moral conscience of humanity has been enacted into international law.

Under the United Nations Charter, the Economic and Social Council is given the function and power to "make recommendations for the purpose of promoting respect for, and observance of, human rights and fundamental freedom for all," and the Council was directed under the

Charter to set up commissions in economic and social fields and for the promotion of human rights. One such commission is the Commission on Status of Women, whose job is to advise the Council on methods of promoting women's rights in political, economic, social and educational fields. The similarity of the status of women to other minority groups is suggested by the women's rights program outlined by a sub-committee of the Commission. The rights desired by women, as stated in the report of the sub-committee, include equal right to vote; hold public office; work; acquire, hold, administer and inherit property; freedom in choice of a marriage partner; equal opportunity for compulsory, free and full education; and the right to enjoy scientific discoveries applied to human growth or development.

Another commission established by the Council which has great significance for minority groups is the Commission for Human Rights. This Commission has been established with the American delegate, Mrs. Eleanor Roosevelt, as chairman. The Commission for Human Rights is the instrument of action for implementing the human rights provisions of the Charter. Recognizing that fundamental human rights, unless specifically defined, would be subjected to varying interpretations by the signatory powers, the General Assembly adopted a resolution requesting that the Economic and Social Council draft an International Declaration of Human Rights. This ambitious and significant task has been undertaken by the Commission for Human Rights, which has already begun hearings on provisions to be incorporated into the Declaration. The significance of these hearings far transcends the question as to whether specific proposals are accepted or rejected, for the hearings themselves establish the necessity that the faith in fundamental human rights which the signatory nations reaffirmed by endorsement of the Preamble to the Charter now be

translated into specific individual rights which the international community of nations will recognize and support.

Organizations interested in human rights and human welfare will be led to examine and codify their beliefs regarding the inalienable rights which men have as individuals and as members of a world society. The National Catholic Welfare Conference, for example, has submitted to the Commission on Human Rights a comprehensive 50-point declaration expressing Catholic beliefs concerning the rights of the individual, the family, the state and the community of states. The Catholic declaration included the following inalienable rights of the individual, many of them long on the minority problem agenda of the world: the right to serve God in private and public, the right to personal liberty under just law, the right to equal protection of just law, regardless of sex, nationality, color, or creed, the right to freedom of expression, the right to education, the right to petition the government for redress of grievances, the right to a nationality, the right of peaceable assembly, the right to work and receive a living wage, the right to personal ownership of property subject to the interests of the general welfare, the right to bargain collectively, and the right to assistance from society in distress of persons or family. Asserting the basic precept that the "unity of the human race under God is not broken by geographical distance or by diversity of civilization, culture and economy," the Catholic declaration lays an international cornerstone upon which the nations of the world can erect a humanitarian structure of minority group relationships which will correspond with the moral judgments of the civilized world.

There is another international arm through which minority groups of the world have an important relationship to the United Nations. This is UNESCO (United Nations Educational, Scientific and Cultural Organization). Based upon

the premise that it is in the minds of men that wars begin and that peace can be attained only through education as conceived in its broadest terms, the constitution of UNESCO enumerates the following general purposes of the organization:

- 1) To advance mutual knowledge and understanding among people through all means of mass communication.
- 2) To advance the ideal of equality of educational opportunity without regard to race, sex and class distinction.
- 3) To encourage the development of education which gives support to world peace and cooperation, and to prepare children for the responsibilities of free living.
- 4) To conserve and protect books, works of art and scientific discoveries, and to give to the people of all nations free access to materials produced by any of them.
- 5) To encourage cooperation among nations in all spheres of intellectual activity through exchange of students, scholars, artists and scientists and through the exchange of publications, objects of art and scientific information.
- 6) To make studies concerning situations where educational and cultural opportunities are deficient, and specifically to assist the Trusteeship Council in improving the educational standards of non-self-governing territories.
- 7) To provide liaison for aid to peoples whose educational and scientific resources have been destroyed or decimated by war.

The first session of UNESCO was held in Paris, France, during the months of November and December, 1946. In a world tense with international suspicion and distrust and a continuing threat of war, this was unquestionably one of the most significant steps, if not the most significant step, taken by nations for peace and security, in this generation. When the organization was set up more than a year ago, very scant attention was paid

to it in the national press. The press reports of activities planned by the United States National Commission for UNESCO and of the programs taking shape during the Paris Conference itself have tended to stress the speculations regarding political implications and only those fragments of the larger conceptions of the program that seemed to fit into the context of the news already current for popular consumption. The common welfare of mankind, the designs to build human understanding in the minds of men, are less spectacular than the exertions of nations in a struggle for power. For this reason, in the light of developments in Paris, UNESCO is one of the most underrated organizations of our time.

Around the inevitable and knotty problems of establishing new procedures for some forty or more nations working together for the first time, there developed programs of profound significance. It was an achievement, in the first place, to establish a meeting of minds through the various national and cultural sovereignties and ideologies. It was of even greater importance that the over-all direction of thinking was unacquisitive and in the direction of the common welfare of mankind.

Among the major programs to which this new organization is directing its inspired attention, two can be mentioned here that have a very real and practical bearing upon the social and racial scene of the world. The first is the development of a world-wide program in fundamental education. This grows out of the thesis, amply supported in the Conference, that "stability and well-being are necessary if peaceful and friendly relations among the nations are to be created." It was recognized by the Conference that such conditions imply advances in economic and living standards as well as the universal acceptance of fundamental human rights and freedom. "The world cannot become *one* if half of it remains illiterate."

A second program, and one advanced by the American delegation, is concerned with those tensions which are conducive to misunderstanding and distrust. The Conference recognized that it is a matter of greatest urgency now that there should be set in motion constructive programs of action to identify, counteract and eventually overcome those forces that so easily disrupt human relations and keep man in a perpetual state of insecurity and fear. These include the basic conflicts between chauvinism and the aims of wholesome nationalism; the problem of populations, that is, of people themselves, as these are affected by the strains of cultural, racial and religious tensions and conflicts, by the impact of different cultural standards and values, and various national or political restrictions. It involves further the impact of modern technical developments upon social life and institutions and especially upon those elements of the population of the world whose social and cultural levels have made them easy prey to exploitation.

Although these concerns originated with the social scientists, they drew into the current of interest and activity the skills and knowledge of the natural sciences, the experience of world educators in fundamental education, i.e., the devices for the equalization of basic education and eradication of illiteracy throughout the world; and the powerful new developments in mass communication through the radio, motion picture and the printed page.

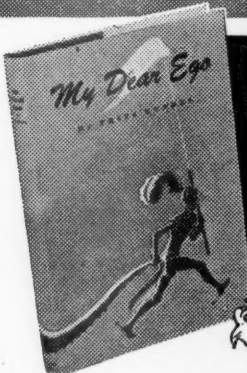

These are only two of the programs developed for immediate execution. But they suggest the seriousness, philosophy and direction of the new organization. Many of the nations already have set up National Commissions to assist in carrying out these programs within their own countries. The United States National Commission, under the chairmanship of Dr. Milton Eisenhower, is one of these and, as such, has an opportunity to implement the purposes of UNESCO which

the Commission itself helped to establish through its proposals to the Paris Conference. For the first time in history there is an international organization, sponsored by the governments themselves, and one of the specialized agencies of the United Nations, that has as its central concern and instruments the peoples of the world.

The United Nations is not a World State nor an international federation. Thus, while the human rights provisions of the Charter provide a foundation for an international policy of common understanding of the recognized prerogatives of all peoples without distinction as to race, sex, language or religion, the

ultimate sanction in securing wider observance of and respect for human rights lies in the power of world public opinion, moral suasion and international emulation. It has been demonstrated in the present early stage of development of the United Nations that there is no issue, however delicate, that can be prevented from being debated before the eyes of world public opinion. This world forum, together with the international standards which it espouses, has great potentialities for translating humanitarian aspiration into humanitarian reality. In this attribute of the United Nations rest the faith, hopes and dreams of minority groups of the world.







(Illustrated with careless rapture
by JANET SMALLEY)

by Fritz Kunkel

A wise, witty, and profoundly helpful book for adolescents — written by a sincere Christian who is also one of the nation's most famous practicing psychiatrists.

\$2.50

THE

PILGRIM PRESS

Adventures In Religion and Education¹

AMERICAN COUNCIL ON EDUCATION reports on "The Relation of Religion to Public Education," as it issues a document which Edward A. Fitzpatrick reviews in American School Board Journal as follows:

The conclusions are startling and unexpected and "challenging to American educational practise at its very heart."

The prestige of the persons comprising the committee give additional weight to its meanings: two presidents of state universities, a president of a state Teachers' College, an associate commissioner of education of a state, a superintendent of schools, and a staff member of the United States Office of Education.

The 54-page report covers 16 topics, with six pages of summary and conclusions.

In brief, the report endorses the idea that the public school rightly has a concern for and a responsibility for creating of intelligent attitudes toward religion. "Religion is either central in human life or it is inconsequential."

Mr. Fitzpatrick commends the study of the report by every local school faculty; it would find equal response in local church school faculties, if rightly presented.

* * *

ATOMIC SCIENTISTS measure lack of progress when they say, through the Emergency Committee of Atomic Scientists, headed by Urey and Einstein and other "first name" researchers of America, that the past year's effort to control the atomic bomb has been futile; and that a new line of approach must be formulated. The new line must place America in position "to mobilize her vast resources on an adequate scale to help the peoples of the world lift the levels of their economic life." And, the Christian Century adds, "beyond that, they see the necessity of world government." Otherwise, the present stalemate opens the way to the "death of our society."

* * *

JENNIE FELS INSTITUTE FOR SOCIAL PIONEERING is a recent and important venture of the Philadelphia Ethical Society, in an attempt to get at the "neglected generation" of old

¹Edited by sub-committee: Miss Ruth Shriver, chairman, Miss Martha Du Berry, Dr. Israel S. Chipkin, Dr. Donald M. Maynard, and Dr. Philip L. Seman.

(This column will become increasingly helpful as readers send reports of research and experimentation being made in college and university centers and in local communities. The committee responsible invites you to share. Send all items to Miss Ruth Shriver, 22 South State Street, Elgin, Illinois)

people who need to be useful and to find friends. The Standard reports (4/47) that "of St. Paul's 10,000 men and women over 65 in 1945 . . . only 4,000 lived with relatives; the rest lived in institutions . . . Even those living with relatives are usually depressed and dejected by idleness, inactivity, neglect, and loneliness." . . . economic need, social and recreational outlets, and work suited to strength are called for . . . "Recreational-cultural programs for the aged are the answer . . . Philadelphia alone started 40 centers during the summer of 1946, under the leadership of the National Recreation Association. "The Philadelphia Ethical Society's old-age center is therefore quite in line with this highly ethical movement."

* * *

"YOU AND THE ATOMIC AGE" was a series of articles in the New Dominion Series of Virginia Extension Service bulletins. Simple suggestions to community groups are these:

- (1) "Find out all you can about the problems of making a peaceful world" — books, pamphlets, and through library service.
- (2) "Invite a few neighbors to your house to read some of the pamphlets and discuss them." Get your club, Sunday School class, minister interested. Try to bring in outside speakers — the state Extension service is ready to help.

"The world is changing and you can help decide . . . There probably never was a time when individuals would be more sure of counting than they can right now. You can be a world citizen in your own community. You can be a good neighbor."

* * *

HUNDRED GREAT BOOKS PROGRAM was announced in June 1947 by Robert M. Hutchins, chancellor of the University of Chicago. To implement the project, the Great Book Foundation has been established. Within three years' time at the beginning of which 165 Chicagoans participated, there will be an estimated 20,000 enrollees in seventeen cities, including Vancouver, B. C. Training courses for volunteer leaders from cities seeking to get under way will be provided by the Foundation; also, low-cost editions and reprints of selections from the recommended books will be made available. Headquarters of the Foundation are at 19 South La Salle Street for the present.

* * *

NATIONAL CATHOLIC WELFARE CONFERENCE, through its Social Action Department, has issued a statement, which one commentator says "is believed to be the first time that a church

organization as such has taken sides in labor-management controversies to the extent of lining itself up with a faction in the economic life of America."

The statement, distributed as a Labor Day document, encourages the national labor unions to organize all those workers who are not now members:

"As we again congratulate the American labor movement on the occasion of its national holiday and as we encourage it to organize as rapidly as possible the great number of American workers who are still without status or representation in their economic life, we emphasize the supreme importance of the high moral and spiritual ideals which must actuate the movement if it is to promote the common good."

David Lawrence points out for the Catholic church the same dilemma Protestantism faces: the need for cleaning its own house first. Low paid parish priests, janitors, teachers, teachers in Catholic colleges and universities work under tenure and salary conditions that would not bear labor union inspection. However, Mr. Lawrence concludes, "The activities of the various churches in backing up the union movement is a matter of growing importance."

* * *

FOURTH ANNUAL CONFERENCE ON THE SMALL COMMUNITY was held in Yellow Springs, Ohio, July 24-31, under the auspices of Community Service, Inc., Yellow Springs. Leaders included Arthur Morgan, president of the organization; Wayland J. Hayes, professor of sociology, Vanderbilt University; A. R. Mangus, professor of rural sociology, Ohio State University; Kenneth Hunt of Antioch College, and others.

* * *

CONTEMPORARY FICTION AS AN ESCAPE, was discussed in the Standard recently, under caption of "Fiction Gets Religion," by Charlotte R. O. Abraham. Point of view of the author is that current enthusiasm for *The Robe*, *The Apostle*, the *Song of Bernadette*, and *Blessed are the Meek*, and other similar literary materials, indicates in masses of humanity a nostalgia for retreat and escape from the world's unsolved problems — and sometimes from their own entangled lives. Sudden substitution of "the most extraordinary feeling of peace" for all of one's former inner conflicts and maladjustments is the motif in one type — *Brideshead Revisited*; *The Keys of the Kingdom*; and *The World, the Flesh, and Father Smith*. The second type, Miss Abraham says, finds its pattern to be a hero who solves the riddle of life in theosophical or Neo-Platonic mysticism "that defines the ultimate spiritual consummation as complete release from the bondage of personality in a final perfect union with the Absolute." *The Razor's Edge*, by Maugham, and *Huxley, in Time Must Have a Stop*, typify this approach.

The author's evaluation is that "the religion that the world needs today, perhaps has always needed, is not one that soothes but one that stimulates to constructive thought and action, one

that emphasizes individual responsibility and inspires men and women to come to grips with the problems that confront humanity . . . and attempt to solve them."

* * *

COLLEGE UNION TRENDS — are they indicative of a pattern for the local church? School and Society for August 16, 1947, reports, for the Association of College Unions that the college union movement has been gaining impetus over a period of years; and that since January 1, eight new colleges are planning a student union program. "What is the function of the student union on the college campus? . . . Generally, the important function is to make a significant contribution to the development of social competence among its student patrons." The elements most student unions have in common are: meeting rooms available to campus organizations, recreational facilities, a student lounge, usually dining service, (with cafeteria only, or including public dining rooms, "coke" shops, faculty dining rooms, private dining rooms, and banquet halls.") The college union, as tested by experience seems to indicate that a center of gracious and friendly living is needed somewhere on the campus. Does a local community need a similar center when college students come back home to live?

* * *

WOMEN WORKERS in the community became the subject of a recent study by the Young Women's Christian Association of Utica, New York. The study included 441 women from 103 firms. Types of workers included were professional, semi-professional, clerical, factory, and service employees; firms included large and small factories, offices, stores, restaurants, and other establishments.

Findings of the survey were these, as reported in July 1947 Survey Midmonthly: "women are an important part of the labor force of the community; the great majority work not for pin money but to support themselves or others; most intend to stay on their jobs; though some have so many home responsibilities that they have little or no leisure time, many have time for and interest in clubs, classes, health education, sports, arts and crafts . . . the women challenged the YWCA to provide imaginative leadership for an adult education program based on the needs and interests of working women."

* * *

85th ANNUAL CONVENTION, N.E.A. ADOPTED THE FOLLOWING OBJECTIVES:

- (1) The earliest possible elimination of emergency certificates without lowering certification standards.
- (2) The requirement of at least four years of professional preparation for the certification of new teachers and continued progress toward the adoption of a minimum requirement of five years.
- (3) Minimum salaries of at least \$2400 for teachers with four years' professional preparation, with an annual increment for additional experience and training rising to a level of \$5,000 or above.

- (4) The admission of only those students with high personal and scholastic abilities to teacher-preparation institutions.

Other important issues were: (1) relation of church and state, on which Pearl Wanamaker, president declared that "Leaders in education have a vital responsibility in maintaining for impregnability of the wall between church and state; (2) continued pressure for Federal funds without federal control, for use in states; (3) admission that the world tensions now existent call for some plan of national security, but an emphasis on the importance of a people of intelligence and civic responsibility rather than exclusive reliance on a "military establishment." (4) discouragement of teacher strikes as the professional way to secure salary increases.

* * *

FALLING CHURCH ATTENDANCE AND FERTILITY RATIO was subject of an inquiry in Terre Haute, Indiana, recently. The study was conducted by Shirley Greene and reported in Town and Country Church. Mr. Greene's findings, in his own words, "have caused me to have meditations concerning the future of American Protestantism." Briefly, the study showed that while population statistics show that there must be 370 children per 1000 women aged 15-44, if a population is to reproduce itself, the birth rates in Terre Haute churches, "even at the close of the five-year war period of drastically raised birth rates, showed a fertility rate 39 per cent below the level of self-maintenance. . . . This is notably lower than the ratio of either the city or the country, figured before the war-induced rise of birth rates."

* * *

HORACE MANN-LINCOLN SCHOOL closing, in 1948, following Supreme court action to approve a new pattern of experimentation, brought forth in the Educational Administration and Supervision magazine (May 1947) twenty-three page analysis of the meaning of this development for education in general. The analysis is a full text printing of the "Opinion of Bernard Botein, Justice of the Supreme Court of the State of New York, because in the opinion of the editors of the journal, it is no ordinary legal document." . . . "By this 'Opinion' the College is authorized to liquidate the Horace Mann-Lincoln School and make such funds as may be realized available to the Horace Mann-Lincoln Institute of School Experimentation."

Launched in 1917 by Teacher's College, Columbia University, upon request of the General Education Board, it was designed to implement the Board's desire to have a "modern School for the experimental study of problems and methods in elementary and secondary education." ("The General Education Board is a corporation organized for the 'promotion of education within the United States'"). \$3,000,000 was granted to Teacher's college in the 1920's to launch the program, plus the providing of buildings and grounds aggregating another \$3,000,000.

The analysis referred to above is important to all those launching laboratory school or demonstration school programs for a denomination; points at issue in the trial touched the practicality and educational soundness of a strictly controlled private school environment, apart from the current economic and social confusion. The new program calls for use of a dozen ordinary public schools — "a realistic program rather than a test-tube situation."

* * *

A CHURCH YOUTH CENTER came into being in Tacoma, Washington, this last year, when young people asked the secretary of the Tacoma Council of Churches why there were centers for service men, but none for those not in uniform. In response to this query, the United Churches Youth Center has been established in downtown Tacoma, "on one of the busiest corners." September 1947 Federal Council Bulletin describes it thus: "The center includes a play room, chapel, soda fountain, bowling alleys, and other facilities . . . the whole theory back of the establishment of this center was to provide a drop-in place for the church young people and their friends where they would be under supervision in a clean wholesome atmosphere." No formal program is planned; rather facilities are available for an informal social and recreational program, to be at the behest of the patrons.

The center is inter-racial; cards of membership are secured through ministers, rabbis, and priests. It is hoped to develop other centers in outlying districts.

* * *

STUDY OF THE LIFE AND WORK OF WOMEN IN THE CHURCH is under way under the sponsorship of the Study Department of the World Council of Churches. Mrs. Samuel McCrea Cavert is serving as director, on a volunteer basis. 20,000 questionnaires have been sent out to local women of all denominations, to executives of national Protestant and Orthodox denominations, and to national inter-denominational headquarters. . . . by and large, there seems to be less opportunity for women to use all their abilities in their church work than in other fields of activity". It is foreseen as a possible outcome that men and women may find ways of really uniting in a more effective program of Christian social action.

NEW JOURNAL in the field of human relations has entered the field. It is sponsored jointly by the Tavistock Institute of Human Relations, London (England), and the Research Center for Group Dynamics, Massachusetts Institute of Technology, and will be edited by two committees drawn from the staffs of both organizations. The quarterly journal now being launched under the name *Human Relations* has been organized to serve as a means by which "work in the various social sciences may converge for comparative study at an international level."

The Tavistock Institute of Human Relations is a newly organized research and action staff of British psychiatrists and other social scientists.

Its program embraces projects in group therapy, community organization, industrial relations, mass education, and administrative management. The MIT Research Center for Group Dynamics is planned to train research workers in theoretical and applied fields of group life and to assist in training practitioners.

The *Human Relations Journal* will report work done in any country, give original accounts of laboratory and field research, and attempt to unify and relate the various disciplines functionally to human affairs.

Information regarding subscriptions, manuscripts, and policy should be addressed to *Human Relations*, Research Center for Group Dynamics, Massachusetts Institute of Technology, Cambridge 39, Massachusetts.

* * *

UNIVERSITY OF VIRGINIA EXTENSION SERVICE at Charlottesville, Virginia, has been issuing a monthly bulletin service under the title of New Dominion Series, for several years. Each bulletin reports one or more community projects or experiments somewhere in the south-east region that had been visited and rated as successful. (The bulletins are free upon request and come like a regular subscription).

In response to a number of queries to "tell us about some of the programs you have visited but have not thought models for other communities to follow," the March 1947 Bulletin complied, listing the following reasons for non-success of certain programs launched:

premature and over-enthusiastic publicity
the right deed for the wrong reason
"doing good" — charity motives without democratic consideration of the people being served
too much concern over who gets the credit

* * *

PARENT EDUCATION THROUGH CHILDREN'S PLAY GROUPS is described in the April 1947 issue of *School Life* by Hazel F. Gabbard, Senior Specialist in Parent Education for the U.S. Office of Education, Programs in Seattle, Berkeley, and Denver public schools are described. In Seattle, proof of the value is pointed out in the increase from one play group in 1941 to thirty-four in 1946, with ten more ready to start as soon as funds are available. "Each of Seattle's nine school districts is being served by one or more at the present time with some 1500 young mothers participating during that period." Four values are evolving out of the plan: (1) providing wholesome educational experiences for preschool children, (2) vital educational experiences for parents, (3) improved home-school relations, (4) community orientation to child needs.

Parents with certificates for the training course are elected by other parents to supervise; all mothers participate in care of children. Over-all supervision is given, in Seattle, by the consultant in Family Life Education and her assistant whose

salaries are paid by the Board of Education. The other cities follow a similar program.

* * *

RURAL CHURCHMAN'S SEMINAR, the first of its kind, was conducted jointly by the Washington office and the Agricultural Relations Department of Council for Social Action in March, 1947. Ten denominations and twenty-one states were represented, with a total of 65 persons enrolled.

Program of the seminar covered four areas: (1) The Department of Agriculture and Its Functions, (2) the national farm organizations and their legislative programs, (3) the farm policy makers on Capitol Hill, and (4) the world food situation and international agricultural organization.

Shirley Greene, Agricultural Relations Secretary of the C.S.A. summarized impressions as follows:

1. *The Mood of the Capitol-Economy.*
2. *The high quality of many of our public servants.*
3. *The role of the government in agriculture.* Needed: but how much and what kind?
4. *The inter-relationship of agriculture, labor, and industry.*
5. *Three great ironies of life* — that it takes a war to make agriculture prosperous, that it takes a depression to produce social progress (Social Security and TVA) and that while most of the world is starving the U.S. worries about food surpluses.

* * *

WORLD COUNCIL OF CHURCHES now represents 103 church bodies in 32 nations. According to the report of Dr. W. A. Visser 't Hooft, the responsibilities and outreach of the World Council have expanded in a way which certainly was not foreseen in 1937. "During the last twelve months alone four new departments have been added to the seven which were already at work: the Youth Department, the Material Aid Department, the Ecumenical Institute and the Commission of the Churches on International Affairs The total income for all activities which was a few years ago no more than \$25,000 has gone up to many millions." There is a current effort to secure more cooperative effort from the Eastern Orthodox churches; problem seems to be that on the part of the latter group there is some feeling that the Council is "largely a western, and more specifically, an Anglo-Saxon organization which identifies itself consciously or unconsciously with the concerns and interests of the Western nations."

* * *

SAID BY CHARLES P. TAFT: "The churches have missed the boat by 100 per cent in the field of human relations." Mr. Taft, as president of the Federal Council of Churches, was addressing a group of 250 laymen.

BOOK NOTES

Group Psychotherapy, a Symposium. Beacon House, 101 Park Avenue, New York City 17, 305 pages, \$5.00.

Psychotherapy is a method of treating mentally ill persons by psychological techniques, either individually, as in psychoanalysis, or by a group approach, in which the individual's contacts with other persons are utilized. In 1932 there was a conference on the group method, and in 1944 a conference on group psychotherapy. Papers and discussions from these conferences, together with papers from several other sources, are brought together in this excellent book. The approach is objective and the techniques employed are made very clear. A valuable discussion.—A. H. J.

* * *

ARVA C. FLOYD, *White Man, Yellow Man.* Abingdon, Cokesbury, 207 pages, \$1.75.

This is perhaps the best written and the best organized book on the relations between peoples of the Orient and the Occident that this reviewer has seen. Professor Floyd knows the Orient at first hand. In three-fourths of his book he outlines in historical perspective the relationships between East and West, beginning with the times six hundred years ago when it looked like the Yellow Man would overwhelm the White. In the last fourth he looks to the future, giving a sane discussion of what might well become the basis of permanent cooperative peace.—A. R. B.

* * *

R. A. VONDERLEHR and J. R. HELLER, *The Control of Venereal Disease.* Reynal & Hitchcock, 246 pages, \$2.75.

Almost universally, venereal diseases are contracted by sex contacts, and these are promoted simply by the fact that men and women are equipped with drives which seek satisfaction and are only partially controlled by moral restrictions. Society has long taken an interest in repressing illicit relations, and in the control of venereal diseases. The story of this control during the period between the two wars, and the modern programs, and problems, are carefully described in this fact-laden book.—L. T. H.

* * *

MARGARET WRONG, *For a Literate West Africa.* Friendship Press, 64 page pamphlet, 35.

The author is secretary of the International Committee on Christian Literature for Africa. She gives a vivid account of the educational work and much of the life of six great provinces of West Africa: The Belgian Congo, French Equatorial Africa, The French Cameroun, Nigeria, The Gold Coast and Sierra Leone. She visited all these places, this gives local color to her fascinating account. The need for literature in the native tongue is great and the committee is doing fine work with its limited funds to meet this felt need.—A. J. W. M.

EDGAR J. GOODSPEED, *How to Read the Bible.* Winston, 244 pages, \$2.50.

Dr. Goodspeed is the great popularizer of the Bible in our day. For the past ten years an emeritus professor, he still continues strong in teaching and writing. In this book he teaches simply, and effectively, how to read the Bible in order to understand its message. The book is intended "as a companion and guide to the reading of" the Bible. Where to begin? Begin with the Gospel of Mark, then Matthew, Luke, and John and get the heart of the Bible's message for today. Then the biographies, the speeches, orations, and sermons, then the outline of history. . . . Carefully outlined is the entire structure of the Scriptures, so written that, following it as a guide, one can read the Bible intelligently. A book that should have enormous sales, for it is of enormous worth.—L. T. H.

* * *

K. ZILLIACUS, *Mirror of the Past.* A. A. Wyn, 362 pages, \$3.75.

Mr. Zilliacus is a member of the English Parliament, and was for nineteen years an official of the League of Nations. In that position he had access to information concerning the whole movement of international diplomacy and politics. He points out the basic elements of fear, of jockeying for position, the lying and chicanery that was apparent in the relations of all European nations, including Britain, in whose power it was, he maintains, to maintain peace.—R. P. M.

* * *

EDWARD J. JURJI, Editor, *The Great Religions of the Modern World.* Princeton, 387 pages, \$3.75.

Nine scholars of nation-wide reputation have written respectively of ten of the world's great religions. Their chapters are essays rather than critical studies, and read simply enough for any intelligent layman to follow and appreciate. By this division, Roman Catholicism and Protestantism are given about as much space as Hinduism and Islam. The classical religions of antiquity are alone included, such modern innovations as Mormonism and Christian Science not appearing.—R. M. W.

* * *

GEORGE LAWTON, *Aging Successfully.* Columbia, 266 pages, \$2.75.

The author is a personnel and marriage counselor, with a clientele which includes many older persons. Fifty percent of women over sixty are widows. Many of his clients are that old or older. What can they do to live full lives? How can they help themselves, and others? His problem is to help older people retain mental and emotional flexibility. The book is always practical, filled with illustration and anecdote, written in an informal, vigorous style.—G. M. C.

KATHARINE CROSBY, *Blue-Water Men and Other Cape Codders*. Macmillan, 288 pages, \$3.50.

Cape Cod used to be a distinctively New England land, occupied exclusively by descendants of old English stock. Now it has a distinctive race problem, and yet the old Cape Codders remain as the aristocracy. Miss Crosby, a descendant of the Cape, and "tenth cousin to nearly everybody there", explored. She writes entertainingly of the fifteen towns on the Cape, their houses and their inhabitants.—C. R. T. B.



JACK SNOW, *The Magical Mimics in Oz*. Reilly & Lee, 242 pages, \$1.75.

The late Frank Baum originated the Oz stories and wrote them for half a century. Jack Snow has taken on the tradition, and writes, with the aid of Frank Kramer, illustrator, a charming book about the Magical Mimics, evil beings, who tried to capture the Land of Oz, and were finally overcome by the magic of the beautiful princess.—T. R. M.



BISHOP WILLIAM SCARLETT, Ed., *Christianity Takes A Stand*, Penguin Books, 128ps., \$.25.

It is significant and heartening that the Penguin Books issues a volume on Christianity. *Christianity Takes A Stand* is "an approach to the issues of today" from the Christian point of view.

It would be well if the representatives of the nations could read "The Treatment of Ex-enemy Nations" and "The Moral Meaning of the Atomic Age" as here presented.

The discussion of Minorities, Negroes, Japanese, and Employment are thought-provoking, while "Man and the State" gives an enlightening sketch of how humanity has tried to preserve and to reconcile Freedom and Order.

"The Duty Of A Christian in the Modern World" comes dangerously near to "Let God do it" but there is the saving condition "if we shall have made ourselves faithful ministers of that will".

Any frank facing of individual or world situations must lead to the conclusion that God is the beginning and the end.—A. J. W. M.



GLEN U. CLEETON and CHARLES W. MASON, *Executive Ability, Its Discovery and Development*. Antioch Press, Yellow Springs, Ohio, 540 pages.

"An executive is a person who is responsible for the efforts of others, makes decisions on questions both as to policy and practice, and exercises authority in seeing that decisions are carried out." What are the qualities of executives, physical, mental, social and personal; what are the functions generally exercised in a democracy; how are men selected and trained for executive positions; how do executives do their work. . . . In 17 carefully developed chapters the two authors canvass the whole question. Educational and religious leaders are semi-executives. They would do well to study carefully this book.—L. T. H.

man's humanity to man

PHYSICIANS OF THE SOUL

By Charles F. Kemp

The great importance of the minister's work with *individuals* has had increasing emphasis in recent years under such titles as pastoral counseling, pastoral psychology and pastoral care. **PHYSICIANS OF THE SOUL** is a history of pastoral counseling from the time of Christ to the present day. It is the story of the men, the movements and the literature that have been influential in the development of this great tradition.

The pastoral ministry of such men as Luther and Wesley, Oberlin and Baxter, Drummond and Ian MacLaren is vividly described. Attention is given to former great pastors in America — Bushnell, Gladden, Brooks, Worcester and Jefferson, and to the work of contemporary men like Fosdick, Weatherhead, Boisen and Dicks.

The importance of psychiatry, mental hygiene, social case work and psycho-somatic medicine is also considered. *A Pulpit Book Club Selection.* \$2.75

MACMILLAN

60 Fifth Ave., N. Y. 11

DOROTHY DUDLEY, *Dreiser and the Land of the Free*. Beechhurst Press, 485 pages, \$4.00.

The late Theodore Dreiser was the author of a great number of books, articles, plays, and some poems. He possessed a powerful mind that leaned toward the materialistic, some thought the purit. This was the central point of his work. Miss Dudley writes an intelligent evaluative interpretation of the man and his work, and in the process introduces her readers to a vast deal of contemporary American thought and personalities. —L. T. H.



JOHN H. MARIANO, *Shall I Get a Divorce, and How? Council on Marriage Relations*, New York City 17, 141 pages, \$2.00.

Mr. Mariano is a marriage counselor of experience. He has studied the subject from all angles, legal, social, personal. He is more interested in saving the marriage than in dissolving it. He urges action with caution: discover what are the grounds for divorce and whether they are real; what about alimony, how are children protected. A very brief book, but full of excellent advice and counsel.—T. T. H.



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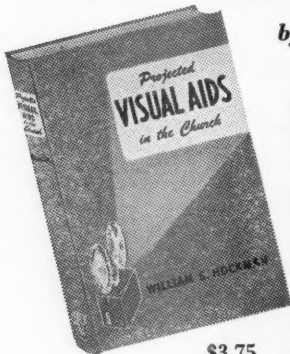
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